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32,000-plus participated in first RENEW semester

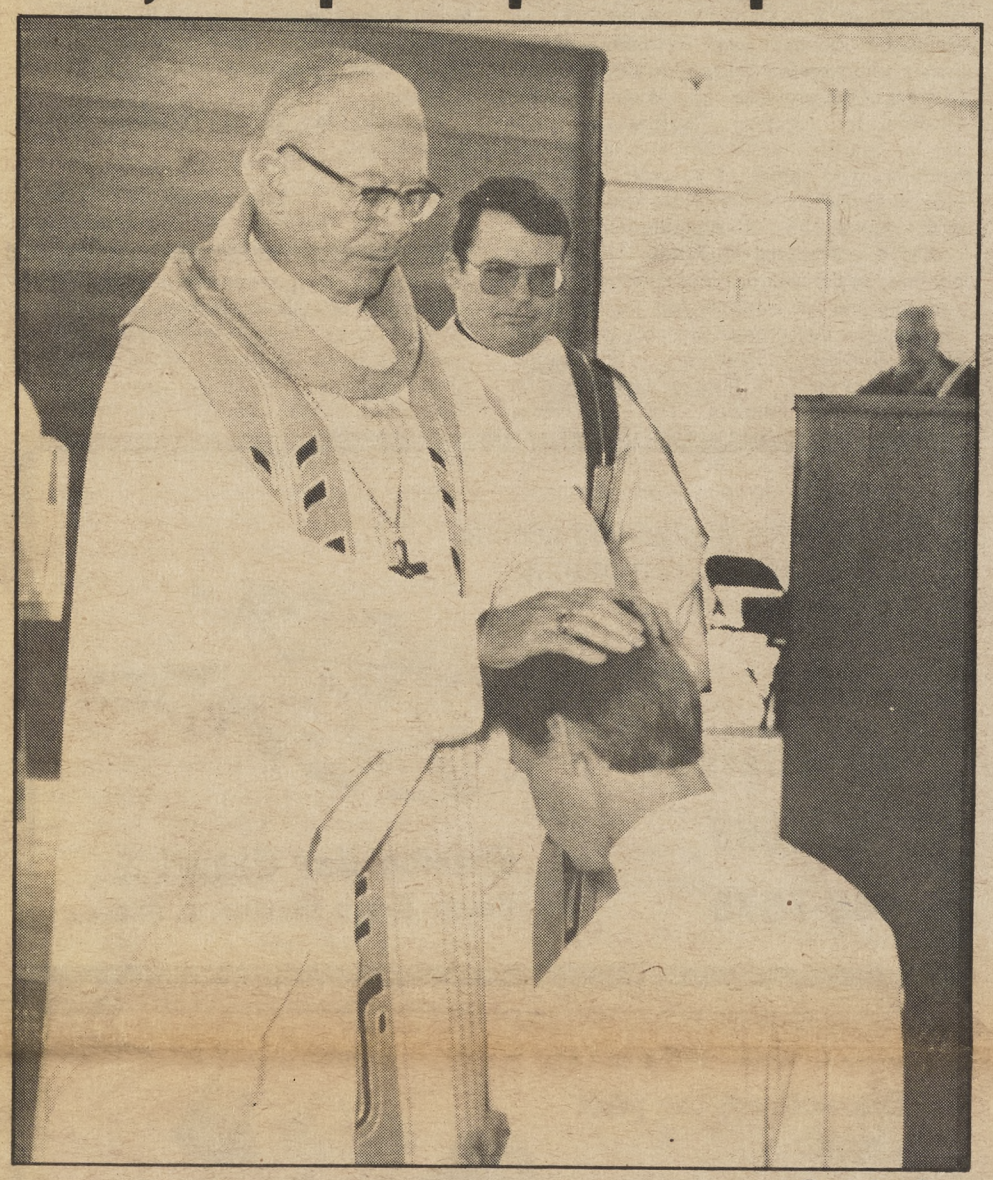


Photo by Larry Plaster

ORDAINED — Bishop Leo T. Maher imposes hands on the head of Gary Holtey, ordaining him a transitional deacon Jan. 8 at St. Kieran Church. Rev. Mr. Holtey, 38, a native of Iowa, will be ordained to the priesthood this June. Behind the bishop is another transitional deacon, Rev. Mr. Steven Dunleavy.

Gets high marks from clergy, Religious and laity; second semester starts Mar. 4

By Deacon James Steinberg

More than 32,000 people in 83 of the 90 parishes of the diocese participated in the first semester of RENEW last fall. And the expectation, based upon feedback received by the parish coordinators, is that virtually all of the small-group participants will continue with RENEW when the second six-week semester begins Mar. 4.

"I was pleased with it," said Msgr. John A. Dickie of the first six weeks of RENEW small-group meetings; he is director of the three-year program-process. Msgr. Dickie noted that the official Catholic population of Imperial and San Diego Counties is given at 353,000, including children, which means that about 10 percent of all Catholics participated in the once-a-week small groups scattered throughout the parishes. (Allowing for the number of non-Mass-goers in that figure would raise the 10 percent significantly.)

THE NUMBER of people taking part in the second semester of RENEW, set to coincide with the Lenten season, could be even greater, said Msgr. Dickie. Many of those who took a "wait-and-see" attitude toward RENEW the first time around are more likely to participate now, judging from the high marks the first semester earned from clergy, Religious and laity in the individual parishes, he said.

"Over and over again the grass roots person says he has really had a positive faith experience," noted Msgr. Dickie. "One of the things that was a delight — and for me a real inspiration — was the real enthusiasm of the average participant in a small group."

SAN DIEGO — The Diocesan Peace and Justice Commission has extended until Jan. 16 the pre-registration deadline for its Jan. 21 program on the U.S. bishops' pastoral letter, *The Challenge of Peace: God's Promise and Our Response.* The featured speaker will be Father J. Bryan Hehir, staff consultant to the bishops; there will also be 12 workshops on related issues, two of them in Spanish. For further information and details, call 231-2828, ext. 62, or 231-9707.

Parish RENEW coordinators bear this out; they generally agree that not only did the number of first-semester participants exceed their expectations, but that the results were well worth the many hours that parish RENEW staff — especially committee chairmen — put in.

"WE SET something of a record," said Mrs. Genevieve Bennett, RENEW coordinator at the Immaculata parish. "We ordered 150 books, had 267 sign up, had 220 participate, and ran out of small-group facilitators."

The high degree of participation in RENEW at the Immaculata is more apparent, noted Mrs. Bennett, when one considers that the parish has only 325 registered parishioners, with almost as many singles as there are married couples and families. Several small groups even met simultaneously in different parts of the large church, and the pastor, Father Michael Gallagher, opened up his apartment to one group which had no place to meet on Sunday mornings.

Carmen and Ted Gronich serve as parish coordinators at Our Lady of Grace Church in El Cajon. OLG had 1,217 active participants in 134 small groups, out of 1,620 persons who initially signed up. Like the Immaculata, OLG underestimated the number of people who would participate, and had only 70 small-group faciltators ready, about half of what was finally needed.

"PEOPLE WENT to RENEW looking for different things," said Gronich. "Some were looking for companionship, others thought it would be more like Bible study and might have been a little disappointed. That's not what it was all about. People said it was a

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Happy to be Catholic: Nick and Mae Hooker

By Susan Nowak

SAN DIEGO — Family, hospitality and generosity are some of the things valued by Nick and Mae Hooker, parishioners at St. Rita Church who "enjoy" their faith.

The Hookers, who have been married 44 years, have nine grandchildren who keep them "jumping," and four children (ages 40-20). They keep busy entertaining friends, priests, Sisters and family members.

"I LOVE to cook, period," Mrs. Hooker said. She serves guests all sorts of dishes, including her favorites: turkey with cornbread dressing, macaroni and cheese and peach cobbler.

Years ago, when the Hookers ran a cafe on Market Street, Mrs. Hooker fixed dinners there and took them to the parish Sisters at St. Jude's. Two years ago she invited the Religious at St. Jude parish to her home for Thanksgiving dinner.

The Hookers' homespun hospitality partially led to the couple's conversion from Methodism to Catholicism 27 years ago. Although their interest in Catholicism had been sparked earlier, it caught fire when Msgr. Gregory Sheridan became their regular dinner guest.

MSGR. SHERIDAN, then assigned to St. Jude parish, met the Hookers because their children attended the parish academy.

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Mr. and Mrs. Nick Hooker
Parishioners at St. Rita Church

Happy to be Catholic will be a regular feature of ***Southern Cross.*** Readers are asked to submit the names of those they think might be featured in the paper, and why.

Vatican urges absolution alternative

By Jerry Filteau

WASHINGTON (NC) — If there are not enough priests to hear confessions, a non-sacramental penance service "is more suitable than general absolution" in most cases, says a report by the Vatican's International Theological Commission.

The conclusion marks a rejection of some recent trends in thinking and practice under which general absolution has increasingly been seen as the primary way of dealing with those extraordinary situations when they arise.

THE THEOLOGIANS acknowledged "the difficult and even somewhat dramatic pastoral situations in many parts of the Church today" that may make it difficult for Catholics to confess individually because of a lack of priests.

But they suggested that the "possibility of a Christian obtaining the forgiveness of grave sin by perfect contrition" provides a pastorally better framework for dealing with those situations than general absolution without individual confession.

A non-sacramental penance service in which persons with grave sins are urged to perfect contrition "is more suitable than general absolution, because in this way the obligation to the later personal confession can be made psychologically more understandable to most of the faithful," the commission said.

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Briefs

AWARD SHARED — The $50,000 awarded Cardinal Joseph L. Bernardin of Chicago as part of the 1983 Albert Einstein Peace Prize will be given to six projects aimed at implementing the U.S. bishops' pastoral letter on war and peace. The projects range from production of a videotape of a symposium for educators on the pastoral to publication of a comic book and other educational aids on the pastoral for children.

TIGHTER TIES — Poland's top Church and government leaders have pledged to strengthen church-state ties. A joint communique was issued after a five-hour meeting between Cardinal Jozef Glemp of Gniezno and Warsaw, the Polish primate, and Gen. Wojciech Jaruzelski, Polish premier.

POPE NOT PREDATORY — Pope John Paul II is "not out to get us in a special way," Bishop Raymond Lessard of Savannah, Ga., told Religious of Charleston, S.C., diocese. Bishop Lessard, a member of the papal commission to study U.S. Religious life, said the commission's chief purpose was to help American bishops fulfill their pastoral role toward Religious.

'MORE WOMEN' — "There should be more women in positions of responsibility and visibility in the Church," but they would make more progress if they set aside the issue of ordination to the priesthood, said Lucienne Salle, a French psychologist and a member of the Pontifical Council for the Laity.

VETO CHALLENGED — President Reagan's "pocket veto" of a bill extending human rights certification requirements for El Salvador was challenged Jan. 4 in a lawsuit filed by 33 House Democrats. The suit, filed in U.S. District Court in Washington, said that under the Constitution a president can pocket veto legislation only in the period between the expiration of one Congress and the beginning of another.

TROOPS 'TRUE' — U.S. citizens should be grateful for Americans in the military, said Archbishop Joseph T. Ryan, acting military vicar. He called the troops stationed in the Middle East "true followers of the Prince of Peace."In a statement released this month by the Military Vicariate in New York, the archbishop spoke of his Christmas-time visits to military bases and ships in the Sinai Desert, Lebanon, Turkey and Spain.

TRY FAILED — The Southern African Catholic Bishops' Conference reported that it failed in a court effort to secure the release of Father Smangaliso Mkhatshwa, the conference's general secretary, who has been jailed since Oct. 30. In a statement sent to the Catholic Institute for International Relations in London, the SACBC said that the Supreme Court of Ciskei, the South African tribal homeland where Father Mkhatshna was detained, on Dec. 23 dismissed an application to have the priest's "detention and arrest declared unlawful."

BLESSING CRITICIZED — An Italian priest has criticized his bishop for blessing the cornerstone of a church being built on a military base scheduled to house nuclear missiles. Bishop Angelo Rizzo of Ragusa on the Italian island of Sicily recently blessed the cornerstone of the Christ Our Peace Church, which is under construction at Comiso, on the NATO base scheduled to receive 112 cruise medium-range nuclear missiles in March.

PRAYER HELPED — Five nuns and a priest held hostage since Sept. 5 were released by Angola rebels Dec. 29 and arrived in Rome Dec. 31 "in rather good condition," said Sister Carmen Martin, vicar general of the Company of St. Theresa of Jesus, the religious community to which the nuns belong. The ex-hostages said prayer helped them survive, Sister Martin said.

DETERRENCE 'LEGIT' — Deterrence is legitimate if it is "purely defensive," Cardinal Carlo Marini of Milan said during one of many New Year's Day peace demonstrations held in Italy. He rejected what he described as an attitude of "fatalism," urging instead creative and imaginative efforts for peace. The peace demonstrations were part of the Church-sponsored World Day of Peace activities.

'IMMORAL' — The Guatemalan government "is oppressive, immoral and every bit as un-Christian as a Communist state," said Bishop Elden F. Curtiss of Helena. The bishop commented on a personal trip last fall to his diocese's mission in Guatemala in the Dec. 28 issue of ***Westmont Word,*** the diocesan newspaper. He also accused the U.S. government of having greater concern for U.S. business interests in Guatemala than it has for the rights of the majority of the Guatemalan people.

DEATH PROBE — A newly elected Argentine provincial governor had decided to probe the 1976 death of Bishop Enrique Angelelli of La Rioja, Argentina, in an automobile accident, and the killing of two priests who were his colleagues. Gov. Catrlos Menem of the province of La Rioja called the automobile accident "intentional" in announcing the investigation and said he was handing over names of suspects, including politicians and members of the armed forces, in the report to the investigating magistrate.

NMW — National Migration Week focuses not only on the needs of immigrants, refugees and migrant farmworkers but on the grace they bring to the communities they touch, said Bishop Anthony J. Bevilacqua of Pittsburgh, chairman of the U.S. bishops' Committee on Migration and Tourism. The observance, Jan. 9-14, is sponsored by the National Conference of Catholic Bishops. In a letter to fellow bishops, Bishop Bevilacqua cited the problems faced by people whose lives have been disrupted by flight from political oppression, violence, hunger and poverty.

Official

Bishop Leo T. Maher

Wednesday, Jan. 11, 6:30 p.m., San Diego, MCRD, Officer's Club, San Diego Ecumenical dinner.

Sunday, Jan. 15, 2 p.m., San Diego, the Immaculata, ACCESS Sunday Mass.

Tuesday, Jan. 17, 7:30 p.m., San Diego, diocesan conference room, DPC executive board meeting.

Wednesday, Jan. 18, 11:30 a.m., San Diego, Ministry Center, diocesan Christian Unity Award presentation and luncheon.

Wednesday, Jan. 18, 6 p.m., San Diego, Mission San Diego de Alcala, Pardee Plaque dedication.

Thursday, Jan. 19, San Francisco, Vatican art collection.

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Ladies of Charity aid SVDP Center

SAN DIEGO — A new volunteer group will play a "very important" role in the future of the proposed Saint Vincent de Paul Center, the director of volunteers said.

The Ladies of Charity, a 65-member group of Catholic and non-Catholic women largely from the La Jolla, El Cajon and Chula Vista areas, will probably continue to have an impact on the daily workings of the social service facility, said Sister Fay Hagen, CSJ.

NOT ONLY do the women host fund-raising events, but many Ladies of Charity work at varied tasks at the El Cortez Shelter and at the specialty store on Park Boulevard. Each Friday, one woman mans the front desk of the shelter for the homeless; another brings a movie and popcorn each Wednesday evening to entertain the children.

"Active members" donate $5 and four volunteer hours each month; "associate members" give $50; "100 committee members" donate $100; and "life members" donate $500 to St. Vincent de Paul.

Ninety-five percent of the members are "active," Sister Fay estimated. "Not all of them are wealthy people. Many of them are not," she added.

NOT ALL the members are Catholic, but most are motivated "by a love of the Church or (they) are moved by their religious commitment to do something for people less fortunate than themselves," she said.

A nucleus formed when several women approached Father Joseph Carroll, director of the Saint Vincent de Paul Center, asking how they could help the social service concern.

Their formal installation was held last September on the feast day of Saint Vincent de Paul. The ceremony, held in Founder's Hall Chapel, was celebrated by Auxiliary Bishop Gilbert E. Chavez and Tijuana's Bishop Emilio Berlie.

Week of Prayer for Unity begins

Anglicans, Catholics, Lutherans in local dialogue; agreements, differences fixed

By Deacon James Steinberg

Jan. 18-25 marks the annual worldwide observance of the Octave of Prayer for Christian Unity; it is a time to reflect upon the efforts made to restore unity among Christians and upon the differences that still divide them. Locally, dialogue between Roman Catholics and Anglicans, and to a lesser extent, Lutherans, mirrors the official, international contacts between the separated Christian communities, reports Father Richard F. Duncanson, the diocesan ecumenical officer.

Although the headline-grabbing ecumenical days of the 1960s and 1970s which followed in the wake of the Second Vatican Council are past, a deeper, more sober period of dialogue and reflection has settled in. Catholics and Protestants in dialogue have now firmly fixed those areas in which they agree and those where differences are unresolved.

BUT MORE importantly, said Father Duncanson, the initial ecumenical contacts that were once novelties have become, with the Anglicans, regular "clergy discussions...a process of assessing our progress to date and what direction the dialogue will take in the future."

"Our group has become very affable. There are social times and serious theological discussion, with shared prayer," he said. "There is no polemic, but a good exchange of our respective beliefs; we're fortunate that way."

The Anglican representatives, noted Father Duncanson, span the broad spectrum of Anglican belief from evangelical to High Church; there have been no separate talks with Lutherans locally, but the Lutherans have joined in some of the Catholic-Anglican meetings.

ALTHOUGH THE main Roman Catholic impetus for ecumenical dialogue stems from the Second Vatican Council, said Father Duncanson, Pope Pius XII, as early as the late 1940s and early 1950s, evidenced a "desire to soften the Catholic polemic...to be less exclusive, recognize freedom of conscience and the possibility for salvation outside of strict membership in the Roman Catholic Church."

Those principles were embodied in the documents of Vatican Two, which said the "restoration of unity among all Christians" was an imperative, not an option. Although still maintaining an essential point of Catholic doctrine — the primacy of Peter and the succession of bishops from the apostles — the *Decree on Ecumenism* recognizes that Christians separated from the Catholic Church nevertheless possess "some, even very many, of the most significant elements and endowments which together go to build up and give life to the Church itself," and that they " can exist outside the visible boundaries of the Catholic Church."

Included are "The written Word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, as well as visible elements."

IT IS important, said Father Duncanson, that in ecumenical dialogue a clear distinction be made between what are essentials in faith and what are not. "Our view of the Petrine ministry (of the bishop of Rome) is the most distinctive element of Catholic tradition," he noted.

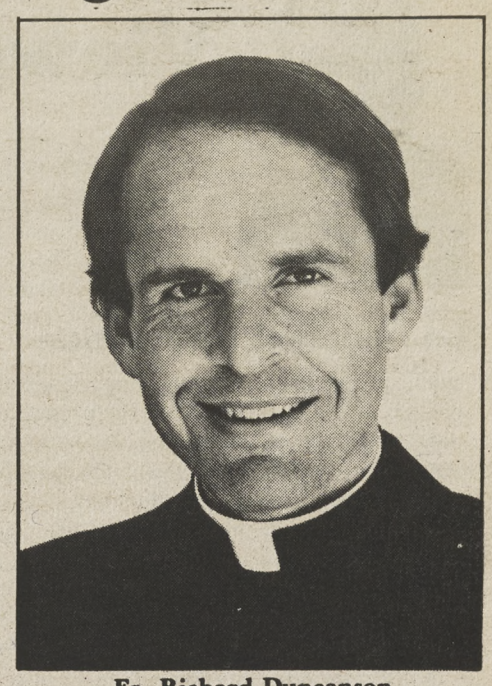
Although a ministry of service, the papacy — and the bishops who form one episcopal college with the pope — is the final authority on matters of faith; a difficulty in ecumenical dialogue, said Father Duncanson, is that there is no one voice to speak definitively for non-Catholic communions.

"There is more diversity among the Anglicans and the Lutherans than there is among the Catholic community. As Catholics we have an official source of unified Church teaching we can resort to as the authoritative clarification of what is and is not Catholic doctrine," he said.

"AGREEMENTS" BETWEEN theologians in ecumenical dialogue have to be seen in that light, and not as binding, definitive statements on the part of the Catholic Church, cautioned Father Duncanson.

"The relationship between theologians and bishops as teachers has been somewhat confused," he noted. "Theological speculation in the past was kept within the 'professional' theological world; debate and speculation led to a consensus. The fact is now, individual theologians can publish their speculations to an undiscriminating public. One man's opinion is now taken as an official statement of Church belief."

Anglicans and Roman Catholics in official dialogue have produced a series of major statements on the papacy, eucharist and ministry. The theologians on the commission indicated very substantial areas of agreement, but the Anglican decision to ordain women is not compatible with Catholic tradition.



Fr. Richard Duncanson
'Painfully divided'

ON THE other hand, official dialogue with Lutherans has lately centered on the question of justification, a major issue in Luther's day, but one that hardly causes excitement today.

A recent Anglican-Lutheran agreement permitting inter-communion despite unresolved doctrinal differences is seen in a different light by the Catholic Church, which teaches that communion is the privileged sign of unity in faith, and not simply a means to an end, said Father Duncanson.

He noted, however, that the Church does grant the bishop, under very limited circumstances to be decided on an individual, case-by-case basis, permission to admit non-Catholics to the Eucharist. There must be "faith in the sacrament in conformity with that of the Catholic Church," as well as overriding pastoral considerations, he said.

WHATEVER THE final outcome of ecumenical dialogue, the "growing mutual understanding and respect" between participants is one tangible result, said Father Duncanson.

"If we are to be the sacrament of unity in the world, we must reflect it ourselves. We are giving confusing signals to the world at large when there is division within that sacrament."

As we enter the Octave of Prayer for Christian Unity, Father Duncanson cautioned that we "must not be discouraged by the fact that after 20 years of actively praying for Christian unity, Chistians are still painfully divided."

"WE SHOULD neither give in to discouragement nor be unrealistically optimistic about the future of ecumenism," he said. "And in the meantime we must continue our efforts on all three ecumenical fronts — theological discussion of doctrine, spiritual ecumenism where we pray with one another for the restoration of unity, and social ecumenism, where we work together to respond to the human needs of the community."



NC photo/UPI

NUNS FREED — In Rome, Sister Pilar Feliu (left) superior of the Santa Teresa di Gesu order, embraces one of five nuns released by Angolan rebels after nearly four months of captivity. A priest captured with them was also released.

Texas Baptists won't play (basket) ball with R.C.s

By Marjorie Lewis

IRVING, Texas (NC) — Officials of Cistercian Preparatory School in the Dallas suburb of Irving were shocked when Longview Christian Academy cancelled basketball games with Cistercian after the Baptist school's head coach discovered its prospective opponent was Roman Catholic.

However, the Catholic high school headmaster, Cistercian Father Bernard Marton, said he does not intend to pursue the issue and said it is best forgotten. The two basketball games were cancelled about 10 days before the first was to be played.

ACADEMY OFFICIALS called Cistercian's athletic director, Robert Haaser, "and asked him about the kind of school we are," Father Marton said. "They asked if we had a religious affiliation and Bob said we were Catholic."

An academy official "said they couldn't play us because we are Catholic and our philosophies differ. Bob was stunned," the priest said.

The cancellation was not the first communication about the scheduled games. Earlier, academy officials wrote to Father Marton asking that he sign a statement concerning cheerleader attire and routines.

"THEY SAID the cheerleaders must wear skirts no shorter than two inches above the ground from a kneeling, upright position," said Father Marton. "They said they couldn't wear long pants and could not perform mounts, cartwheels, splits or perform cheers with a rock beat."

Father Marton told the athletic director he would not sign and that the team would "just not take the cheerleaders" to Longview. "I wasn't going to get a tape measure and begin measuring skirts," he said.

Father Marton said, "We reject any condemnation of a school or its policies regardless of whether they differ from our own. We urge that this incident be kept in proper perspective and be forgotten. I do not intend to pursue the issue any further."

STAN KIEFER, the Longview basketball coach, told Associated Press that "we thought they were merely a private school. We didn't know they were Catholic."



Viewpoint

By Father Louis Copestake

The reluctant celebration

Some people are not at all happy about Martin Luther King Day becoming a holiday. From the president on down, there is a certain ambivalence about this day. There is, consequently, a reluctance to celebrate this particular birthday.

This comes as no surprise. Dr. King was controversial in life, and he remains so in death. Many of the reforms he sought are now accepted as commonplace and irreversible...even Madison Avenue now permits at least one token black in most commercials, and no one I have heard of wishes us to restore segregated military cemeteries. But the change of heart which Dr. King preached, this has remained elusive.

Dr. King was a champion of justice, not charity, and there lies the rub. Justice is tough to take. While all of us would readily admit that we are not perfect, few of us would readily admit that we are not just. Yet that is the case: each of us and all of us are found wanting on the scales of justice, since only God is all just.

I may be very charitable to the poor and to minorities. But let five victims of poverty picket outside my home and tell me they have *a right* to money or food or a job, and I just may phone the police! Charity can give me a warm feeling. Charity also can emphasize that I am giving and someone else is receiving...I am noble and they are grateful. In an indirect way, therefore, charity may emphasize my superiority.

Justice does not have the same payback as charity. Justice upholds equality, not superiority. When someone has been just, they are not applauded, for they have only done what they should. To be guilty of injustice involves just that: guilt. Dr. King realized this and emphasized many times that he did not wish to punish anyone...he simply wanted an end to injustice. Dr. King believed and taught that no one wins from injustice: both the oppressed and the oppressor suffer. His movement was not racist, but humanitarian. He attracted a multitude of followers from every race and nation, and therefore was a person of universal appeal.

Dr. King devoted himself to making America live up to its identity. He challenged Christians to become Christian. He dared all of us to be humane and benevolent. Above all, he trusted that good is stronger than evil, and grace is stronger than sin. He never hated the sinner, but he detested and fought the sin with all his might.

Dr. King evoked a strong response from America and the world. So does Mother Teresa of Calcutta. Mother Teresa was extremely popular at first. Then, as her convictions about abortion and materialism became more well-known, she became controversial. She is no longer the heroine she once was for many people, because she opposes the injustice of abortion and she upholds the right to a life of dignity. So long as she asked for charity, Mother Teresa was acceptable. Now that she demands justice, she is discounted or opposed by many. No one enjoys hearing that they are wrong, even in the loving terms used by Mother Teresa.

To say that Martin Luther King Day is a black holiday is analogous to saying that abortion is a Catholic issue. Both opinions are an attempt to devalue and dismiss; both are signs of defensiveness. Martin Luther King belongs to whomever is listening. He belongs to anyone who thinks about the suffering which people inflict on one another, and on themselves. He belongs on that list of people who did something besides whatever came naturally. He belongs in that group of dreamers and troublemakers who nudged civilization forward.

Blacks can celebrate Dr. King's birthday because he epitomizes that combination of Gospel and Guts that is a hallmark of Blackness. Americans can celebrate Dr. King's birthday because he was surely one of us, a child of our soil and culture. Christians can say "happy birthday" because Dr. King is one of us, a person of faith strong enough to move more than mountains.

From my viewpoint, King Day is an opportune moment to celebrate the beauty and triumph of the human spirit. It is also a time for Catholic Americans to rededicate themselves to the ideals and values of our Church and our nation, a time to commit ourselves to "liberty and justice for all."

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'Brothers and Sisters to Us' U.S. Bishops' Pastoral on Racism in Our Day

Racism is an evil which endures in our society and in our Church. Despite apparent advances and even significant changes in the last two decades, the reality of racism remains. In large part it is only the external appearances which have changed.

In 1958 we spoke out against the blatant forms of racism that divided people through discriminatory laws and enforced segregation. We pointed out the moral evil that denied human persons their dignity as children of God and their God-given rights. A decade later in a second pastoral letter we again underscored the continuing scandal of racism and called for decisive action to eradicate it from our society.

We recognize and applaud the readiness of many Americans to make new strides forward in reducing and eliminating prejudice against minorities. We are convinced that the majority of Americans realize that racial discrimination is both unjust and unworthy of this nation.

We do not deny that changes have been made, that laws have been passed, that policies have been implemented. We do not deny that the ugly external features of racism which marred our society have in part been eliminated. But neither can it be denied that too often what has happened has been only a covering over, not a fundamental change. Today the sense of urgency has yielded to an apparent acceptance of the status quo. The climate of crisis engendered by demonstrations, protests, and confrontation has given way to a mood of indifference; and other issues occupy our attention.

Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father. Racism is the sin that says some human beings are inherently superior and others essentially inferior because of race. It is the sin that makes racial characteristics the determining factor for the exercise of human rights. It mocks the words of Jesus: "Treat others the way you would have them treat you." Indeed, racism is more than a disregard for the words of Jesus; it is a denial of the truth of the dignity of each human being revealed by the mystery of the Incarnation.

In order to find the strength to overcome the evil of racism, we must look to Christ. In Christ Jesus "there does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus." As Pope John Paul II has said so clearly, "Our spirit is set in one direction, the only direction from our intellect, will and heart is — toward Christ our Redeemer, toward Christ the Redeemer of (humanity.)" It is in Christ, then, that the Church finds the central cause for its commitment to justice and to the struggle for the human rights and dignity of all persons.

To the extent that racial bias affects our personal attitudes and judgments, to the extent that we allow another's race to influence our relationship and limit our openness, to the extent that we see yet close our hearts to our brothers and sisters in need, — to that extent we are called to conversion and renewal.

As individuals we should try to influence the attitudes of others by expressly rejecting racial stereotypes, racial slurs and racial jokes. We should influence the members of our families, especially our children, to be sensitive to the authentic human values and cultural contributions of each racial grouping in our country.

We should become more sensitive ourselves and thereby sensitize our acquaintances by learning more about how social structures inhibit the economic, educational and social advancement of the poor. We should make a personal commitment to join with others in political efforts to bring about justice for the victims of such deprivation.

The Pope Speaks



'Moral responsibility'

ROME (NC) — Pope John Paul II has called objectivity, honesty and sincerity fundamental requirements for people who work in televison.

The pope's words came in a brief taped message broadcast on the state-owned Italian televison network, RAI, during a special program celebrating the 30th anniversary of television in Italy.

The pontiff congratulated RAI for its assistance in making important religious events accessible to the world through television. Among the events listed by the pope were the Second Vatican Council and "the sad events connected with the death of a supreme pontiff and the joy which accompanies the election of his successor."

The pope expressed hope that people working in the television industry, especially those involved in programming, see "the moral responsibility which their work imposes and that, by constantly grounding their own activity on the criteria of their competence, they might procure respect for the fundamental requirements of all communication, which are objectivity, honesty and sincerity."

"In particular, may they know always how to safeguard — in content and in images — the demands of the principles of personal, family and social morality, which have formed the glorious tradition of the Italian nation," the pope added.

The pontiff urged television personnel "not to forget that television enters into all homes, and has as its watchers, perhaps its most diligent ones, young people and children."

"Therefore, may they have the joy of rendering a decisive service to human persons, respecting their dignity and contributing to their maturing in every field," the pope said.

Reflection

By Sister Carolyn Link, CPPS



Living moment by moment

The New Year is already two weeks old. Time moves relentlessly on. Indeed, for many, not only does it move relentlessly on but it seems to accelerate at an ever-quickening pace — so much so that often there is the nagging thought, "Life is passing me by!" or "There has to be more to life than this rat-race!"

Life will pass us by, is a 'rat-race,' if we let it be. What can we do about it? There is no magic formula, no easy method. But there is, however, much we can do if we are willing to "take the time" and work at it.

What can be done? I should like to give a few suggestions. To start with — learn to live each day, moment by moment. There is only the here and now. The past can not be relived or changed — no matter how very much we might like to. Neither must the present be squandered by regrets. What is done is done. The secret is to learn from the mistakes and forgive self. There is also the tendency to "live in the future," anticipating a happy moment that never arrives or arrives and, having been anticipated too much, is a disappointment. We need to take each moment as the gift that it is — live it, relish it, appreciate it and then let it go.

While living each moment — living in the present — we need to observe how we live it. How can it be lived more fully, more simply? Notice the clutter, discover the attachments that hold one captive, the unfulfilled desires that enslave, the unreal expectations placed on oneself and others. Begin to understand that the clutter, the attachments, the desires and expectations hinder, and at times, make it impossible to live in the here and the now. They also very effectively obscure the Presence of the Divine in the midst of daily living.

It is only when we free ourselves, let go of the clutter, that we begin to become aware of this Presence in our daily living. This is my New Year's wish for you.

Our Christian Way of Life

By Enid Lanyon

The unpredictable road ahead

There is something portentous about the unfolding of the 80s. Whether it is the shadow of Orwell or the memory of disturbing fragments of prophecy from Malachi or Nostradamus, or merely the gloom of the current global scene, this decade seems to hint at greater challenges ahead and a need for more urgent evaluation of the direction of our lives and the way we live them.

If we listen to the fundamental gospelers, we are teetering on the brink of Armageddon; to the ecologists, on the wave of wholesale self-poisoning; to the economists, on the abyss of financial ruin, to political observers, in the clutches of international anarchy. One way or another, it seems, we must prepare for a future of insecurity, privation and personal resolution.

IT WOULD BE frightening if it were not that there never has been a time of total security when people were not prey to some kind of privation or called to repeated commitment. Whatever the decade, whatever the century or circumstances, life is by its nature uncertain and the future, to our limited knowledge, obscure.

Even eras which from this distance appear almost halcyon were not necessarily so to the people who had to live through them. Someone is constantly warning us in scripture of the unanticipated, the unexpected calamity which will bring us to a personal reckoning.

You never know what will happen or when, Christ said in effect, more than once and the apostles took up the theme. Remember, prepare, watch and be careful. "Live temperately, justly and devoutly," Paul said to Timothy, "as we wait our blest hope." In an insecure world, the only security is to live in the faith, hope and peace of Christ.

IT IS EASIER said than done. Try as we might, we do not easily shake free of anxiety or despondency when things go wrong, or we do not progress as rapidly as we feel we should. I doubt if many of us are satisfied with what we have accomplished or have become, as we look back over the past years. Even fewer of us will have achieved the goals we set for ourselves in other new years. The years have a way of flicking past and finding us, at their completion, not much different than at their start!

But there is always change, and growth, however imperceptible it may be to us. There are always challenges we have not anticipated — maybe some we did not recognize at the time — and whether or not we feel they were met successfully or not, they have wrought a difference in us. Maybe they have brought about changes in other people. Maybe those experiences that seemed the worst have left behind the seeds of greatest good.

Sometimes moments of our greatest despondency and feelings of failure merely presage others of immense fulfillment and reinforcement or vindication of the course we had been following. A friend who had begun last year in a mood of tremendous optimism and confidence found herself six months later with all her hopes and plans in ruins about her. Everything, it appeared, had gone wrong!

CONFUSED, SHAKEN, she turned to God in a new humility that accepted this reverse of fortune and offered herself for whatever He had in mind for her. She renewed her commitment to His work and revitalized her prayer life. By the close of the year, the whole situation had changed and she was reaping the benefit of new opportunities and a deeper awareness of the tender generosity of God.

There will be for all of us apparent failures, but also traces of redemption; temptation to despondency, but signs of hope. Hope is what makes it possible to live through what we must and look into the unknown future with courage and serenity, because our hope is rooted in the promises of God — and they are very good.





HE HAD A DREAM — A picture of the slain Dr. Martin Luther King Jr. rises above the crowd on the Washington Mall last summer, the 20th anniversary of the March on Washington (left); his family (right) listens to a recording of his famous "I have a dream" speech. The U.S. bishops have been asked to use the Jan. 15 anniversary of his birth as a time to reflect on the progress made towards eliminating racism and as a cultural unity day in the Church.

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

Churchy Newspeak

Will George Orwell's ***1984*** come to be realized in 1984? Worse, does it exist, at least potentially in some Church structures? There is one aspect of Orwell's ***1984*** that might be found today in the Church: we refer to Newspeak, Orwell's important, insightful concept of thought control by the abasement of language.

Newspeak in Orwell's ***1984*** powerful State is the official language used, not to communicate but precisely to stop communication. By it words are robbed systematically of meaning and assigned only the meanings that those in control give them, which are in fact, non-meanings. Orwell said: "As Newspeak grows, its words grow fewer, and meanings more and more rigid, and the chance of putting them to improper (i.e., revolutionary) uses always diminishing."

Churches are caught up in the culture of the day. Church people are subject to the same language fads and abuses that others are. Given the omnipresence of the media, which is like a suffocating envelope all about, we begin speaking and sounding like everybody else — even in our Church language.

IN A 1980 book of papers on the liturgy, a prelate writes that the bishop "verbalizes the united future which he has come to discern." ??? A priest states, "Augustine will capsulize their theologies in his lapidary expression..." From capsule (a soluble container) to a rock in one fell swoop!

Another writes, "Initiation is not merely a sacral transaction which alters the purely vertical relationship between the individual and God..." But to make that clear, he adds, "incorporation into Christ is the establishment of a saving relationship with Him as historical person that at one point or other in the rite, the initiate is brought into personal relationship to the one who is, as president of the assembly and as subject of the tradition, a personal sign of the unity of the Church..." Oh.

In time such language all sounds the same, opaque, convoluted, dull. Too much do we practice verbal inflation. Words are borrowed from the social sciences, jimmied into some vague theological position and then assigned the meaning that the writer chooses. George Steiner observed: "Clarity of presentation, heresy of thought are to be made impossible by the elimination of the language in which they can be conceived and communicated." Steiner thinks American primary and secondary education have contributed to the newspeak of our day.

SOMETHING LIKE that can be said about some of the religious educators in our time who have trained young people to use jargon "church" words which convey no meaning, even to the user.

Elsewhere, Orwell had said that this abuse of language for political purposes could still be cured. The rules are simple. Never use a long word when a short one will do. (This author must search his conscience.) Use active moods rather than passives (if indeed anybody trained in our schools knows what active and passive mood means). Above all, use no jargon where everyday English language can serve. And finally, "break any of these rules rather than say anything outright barbarous."

Possibly then some aspects of "1984" Newspeak are in our ecclesial midst. Church people must all attend to our business, for what is at stake is the freedom of being human. We must be able to communicate the eternal truths of God and Christ — clearly, simply, honestly.

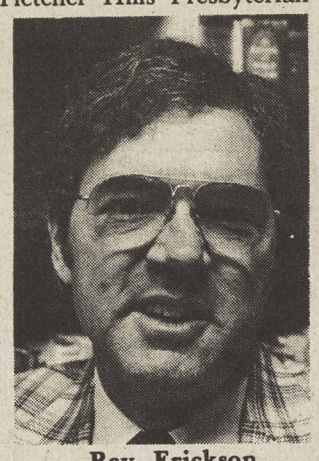
Interfaith group adapts Evenings with the Engaged

By Susan Nowak

EL CAJON — When a Presbyterian minister in Fletcher Hills saw the pre-marriage program he designed "wasn't working the way it should," he decided to adapt the Roman Catholic "Evenings for the Engaged" for his congregation.

The new version, "Evenings with the Engaged," will soon be used by the six Protestant and Jewish congregations in the Navajo Interfaith Association.

MORE THAN two years ago, the Rev. Thomas A. Erickson, senior pastor at Fletcher Hills Presbyterian Church, developed a five-week lecture-oriented program for the engaged under his care. The large group of couples listened to guest speakers.



Rev. Erickson

Although it was well received, "I was the first to admit it wasn't working the way it should," Erickson said. "There was a lack of continuity and a lack of community. It was pretty much a monologue session."

Erickson, who did his doctoral thesis at San Francisco Theological Seminary on preparation for marriage, said he had long "admired" the Roman Catholic Evenings for the Engaged program.

THE CATHOLIC program would be better, Erickson thought, because it involves a "real live couple," is held in a home and "develops community."

He contacted Father Daniel Polizzi, associate director of the Department of Family Life at Catholic Community Services, who obtained permission for a Catholic couple to train two couples from Fletcher Hills Presbyterian in 10 weeks.

This month, the couples begin running sessions they call "Evenings with the Engaged." The six-week Catholic course has been modified. "It follows four of the sessions very closely and one of the sessions has been melded with another," Erickson said.

THE SEGMENT on marriage as sacrament has been dropped "because it is not viewed as a sacrament in Protestant churches," he said. The result is a four-week course that is more convenient to schedule.

Pastor Erickson's goal is to have enough couples trained so his church can offer the evenings every month of the year. Sessions will be limited to six engaged couples, he thinks.

Couples from his and the other churches and the Jewish congregation in the Interfaith Association will be trained as they sit in on some of the initial Evenings with the Engaged held by Erickson's church.

THE PRESBYTERIAN Counseling Center, which has an answering machine, will serve as the registration source for couples interested in being leaders or participants in Evenings with the Engaged.

The seven congregations in the Navajo Interfaith Association are Our Lady of Grace Roman Catholic Church (which already has its own pre-marriage programs and requirements); Tifereth Israel Synagogue; San Carlos United Methodist Church; United Church of Christ of La Mesa; St. Andrew's Lutheran Church ALC; St. Dunstan's Episcopal Church; and Fletcher Hills Presbyterian Church.

Our Lady of Grace was "very helpful in assisting us in getting this off the ground," Erickson said.

OUR LADY of Grace participates with the other congregations in the Interfaith Association's Thanksgiving Eve ecumenical service and the annual ecumenical choir concert.

The Interfaith Association did not spring from the religious leaders involved, Erickson said. "The primary impetus of this ecumenical effort came from the laity of these congregations."

The interest of the laity is a good sign for the future of ecumenism, he noted. "This kind of cooperation with churches must happen at the grassroots level...before any kind of reunion takes place."

WHILE "GREAT strides" are being made by religious leaders — last month Pope John Paul II visited an Evangelical Lutheran Church in Rome for a prayer service — locally, "We need to continue to work together and worship together...so that we can move toward union," Erickson said.

Meanwhile, sharing programs like Evenings with the Engaged can serve "as a sign of what can be done today" to bring faiths closer together, he added.

Father Ben Marcantonio, associate pastor at Our Lady of Grace, goes to as many of the Interfaith Association meetings as he can, he said. He linked up with the group about a year ago.

"THE MAIN goal of the interfaith community is to realize we can do things together and draw from each other. It's almost like a support group, to learn from each other and to minister to one another," Fr. Marcantonio said.

Families get own Holy Year celebrations

VATICAN CITY (NC) — Small celebrations close to home as well as a central Vatican observance are planned for the March 25 Holy Year Jubilee for Families.

In letters to national family life directors from the Pontifical Council for the Family, diocesan, parish and family activities were encouraged to mark the observance which will take place on the feast of the Annunciation and the anniversary of the beginning of the Holy Year.

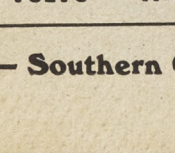
ARCHBISHOP FRANCISCO Jose Cox Huneeus, secretary of the pontifical council, urged bishops around the world to promote local participation on the jubilee day and to encourage pilgrimages to Rome.

At the Vatican a Mass in St. Peter's Square with a blessing by Pope John Paul II and a family celebration of songs and dance have been planned.

At the diocesan level, the letter to family life directors suggested a pilgrimage to the local cathedral or shrine, retreats, a pastoral letter addressed to families from the bishop and the promotion in the diocese of family-related programs such as a home for abandoned children or for single mothers. Pro-life activities were especially encouraged.

THE ARCHBISHOP suggested that parishes sponsor brief retreats and "promote reconciliation among the families of the parish who, for various reasons, have become distant or inimical."

At the family level the pontifical council encouraged prayer and penance and said it would be good to dedicate a place in the house as a "religious corner," such as a family altar.



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Faith Today

Is there anyone like me in those, uh, groups?

By Father David K. O'Rourke, OP

Separate and unique individuals. Like assembling the pieces of an intricate jigsaw puzzle, it takes time for a man living on society's fringes, a divorced mother, an older couple and several charismatic Catholics to discover how they are linked. But what brought them together in the first place?



Think of a prayer meeting, and you may well think of a meeting you're never going to attend. Whatever they're like, and whatever it is they do, many of us are quite content not to find out.

When I was a pastor, I had somewhat similar thoughts. Nonetheless I established a prayer group in our parish. On occasion over the years I attended the meetings. On occasion I still do.

But who else was there?

Spontaneous and informal praying, what many people call charismatic prayer, is playing a larger role in the church presently. People experienced in charismatic prayer were well represented in our group.

These people were accustomed to more personal prayer than is common in formal worship. They liked to complement their Mass attendance with public reading from the Bible and with sharing what the meetings mean to them.

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There was a second group too, a more diverse group, which I would like to describe. I suspect that they are a more significant part of prayer groups than is often recognized.

Some of these people could be called quite traditional Catholics. One couple, friends whom I can describe as dutiful Catholics, started coming to the prayer group simply out of respect for the church. The pastor had invited the parish and they dutifully accepted the invitation.

They admitted that the biblical readings were enlightening and the personal prayer genuinely moving. But the whole tone felt foreign to them. They decided to discontinue the weekly meetings.

But not for long.

This couple's children, all older teen-agers, held a meeting. Then they informed the parents that, after going to the prayer group, they found them more thoughtful toward each other, life at home was happier and communication better. The kids said they didn't know or care what went on at the prayer meetings. But it made life at home happier. So, like it or not, back the parents were sent.

Some of the other Catholics who commonly have attended our prayer meetings struck me more as life's victims. They were there unabashedly to ask for help.

I think of a woman, a mother of four teen-agers, whose husband had walked out on them. For a while, she managed to put on a good face. She was going to be strong; she would find work; she would meet the mortgage payments; she would keep the kids' grades up and the semblance of a middle-class life intact.

Then one day it all fell apart. The checking account was overdrawn. Two report cards included urgent notes about disciplinary problems. The crises started coming, too many and too fast, and she found herself breaking into tears at work. Like a ranch pond in the middle of a summer's drought, she found herself drained dry.

Another frequent participant was a young man whom I can describe best as living on the fringes of society. He was coping with life, but only at great effort and with mixed success. Getting through each day, paying the bills and keeping even a simple job taxed his abilities constantly to the breaking point.

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I singled out those last two individuals because they typify an important part of parish prayer groups. They are the wounded. They don't mind letting you know that fact.

These people no longer have any need to prove, to themselves or to others, that they really have it all together. No need to put on a good show. Life has dealt them a walloping blow and they are still reeling. They need help and are quite ready to ask for it.

People like them are a central part of the membership of many prayer groups. They bring the painful reality of so much of human life directly before our eyes. I didn't need to watch the TV news to see people in real and immediate need. They helped me turn the words of Christ — about healing and compassion, about help and tenderness — from ideas or slogans into daily reality in my parish ministry.

Parish prayer groups often call themselves just that — prayer groups. But they are much more. They are first and foremost groups of individuals, people called together by their common faith. And prayer groups are a sign both of that faith and of the vivid reality of human need.

They bring home the reality that humans can be God's hands when they help to meet each other's human needs.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)

'We're made for closeness to God and others'

By Katharine Bird

Case 1. For some time the woman watched helplessly as her husband struggled. Then the old man went into a coma. Doctors told her there was no hope, that he was being kept alive by machines. After a while the woman began to wonder if she should ask the doctors to let her husband die. She pondered the problem and discussed it with her family. Still she didn't know what to do. So she turned to her parish. She sought out a priest to ask if the church's teachings had anything to say about her agonizing situation. She talked at length with the priest and reached the difficult decision that the machines should be discontinued.

Case 2. A newcomer in town, he was attracted to the parish first by the Sunday Masses, especially the homilies. Then, hungry for friendship, the young man joined a Lenten discussion group. Slowly he came to know and trust the other group members. He found it helpful to hear others talk about concerns similar to his. At the end of Lent, he and the other participants decided to keep meeting, reluctant to lose the support they found in each other. The group met for two years.

People come to parishes for many different reasons, reasons which can change according to circumstances in their lives. The woman with the dying husband was a longtime churchgoer who found herself "needing the church on a new level" during this crisis. A theologian, William Johnston, told me her story. He is a religious educator with Holy Cross Parish in Lynchburg, Va.

The second case history also is based on real life. It was told to me by Richard Lawless, vicar for education in the Diocese of Syracuse, N.Y. He observed that people usually join parishes first because of the Mass. But then the relationships developed in the parish become important to them.

Both educators see a role for small groups in helping people feel at home in parishes.

Lawless sees such experiences as a way to overcome the sense of isolation that many people feel. "We're made for closeness to God and others and that's hard to find" in society, he asserted.

A small parish group "offers the opportunity to focus on important issues that are held in common" with other people. "All of us hunger for this sharing," he added.

Speaking from his experience in a Kansas parish, Lawless commented: "My perspective gets warped when I'm not in close contact with others." He feels that this sharing enables people to live their Christian values better and more comfortably.

Both religious educators commented that small groups can provide a setting to investigate the connections of faith and daily life. In Johnston's parish, this is done often by means of open-ended questions: "You've seen this scripture story. Can you relate it to your life or work?"

For more than two years Johnston has worked with adults from various backgrounds in a parish renewal program. Some 300 people were involved in the many small groups at their peak.

Often the conversations turn to practical family matters. For instance, Johnston said, one parent brought up his concern about a high-school daughter who was reading books about Satan and reincarnation.

Typically, Johnston said, others in the group then pipe up to say they've experienced a similar situation and tell what they did.

The small groups fostered reflection by giving people a "supportive atmosphere for raising questions and voicing thoughts," Johnston said. "Folks liked getting together and talking with others on the same footing." They found out "they weren't alone," he concluded.

(Ms. Bird is associate editor of Faith Today.)

Community prayer deepens sense of be

By Father John J. Castelot

Christian prayer is personal. But it is only private in a secondary sense.

God calls us into a community. We are baptized into the family of God. A bond unites us with the Father and all our brothers and sisters.

Think about these words from the biblical letter sent to the people in the ancient Christian community at Ephesus: "Pray constantly and attentively for all in the holy company." (Ephesians 6:18)

Those words urgently request that the people pray, as a community, "for all in the holy company" — for every brother and sister.

God saves us as members of a community. For us, to be Christian is to be with and for others.

St. Paul pointedly reminded the people in Corinth about this. Read this sentence, keeping in mind that the word "you" is used in the plural: "Are you not aware that you are the temple of God, and that the Spirit of God dwells in you?" (1 Corinthians 3:16)

And in the letter to the Ephesians we read: "You are strangers and aliens no longer. No you are fellow citizens....You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. (Ephesians 2:19-20)

This sense of community seems especially difficult for many modern people to grasp. A fierce individuality is practically built into us by our culture.

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Given their differences, what can people

By David Gibson

One evening recently, after a holiday together, a group of my relatives walked to the Catholic high school in a small Midwestern city to watch one of our extended family's teen-age boys play in a basketball game.

Our group included: one grandfather, 82; two fathers, 56 and 42; one young adult, 26; four teen-agers; and two younger girls, 10 and 7.

Looking at our group, an outsider might have remarked on our unity — the bonds of blood and common background that link us. Those bonds are real.

But so are our differences.

The diversity of our unit that evening might have been seen in our lifestyles: apartment dweller, campus dweller, suburban dweller, small-town dweller. Or our preoccupations and goals could be shown to vary greatly.

That's the way families are.

In some ways, members of an extended family are like a parish's members. A parish's people are united, but they differ too.

You can't help being struck by the diversity among parish members these days. Seated near you during Mass is a single parent with two teen-age children. Next to you is an elderly couple, while next to them is a young couple newly arrived from another city.

A parish may include the employed and the unemployed; career women and full-time homemakers; childless couples; widows and widowers; spouses in mixed marriages; big families and small families.

Parishioners even differ in their backgrounds as Catholics and in what they seek from the parish.

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People in Parishes



se of belonging, Scripture says

Now, a certain strong and personal independence is a good thing. It keeps us from being simply swept along by the crowd.

But a rugged, isolationist individualism can be destructive. Whether or not we know it, we need each other — desperately.

More and more people are coming to this realization. A gnawing loneliness drives them to seek others with whom they can share hopes or fears. People seek groups and communities where they feel welcome, where they can pray with others, share with others.

More and more Catholics are approaching this problem by becoming part of small groups in their parishes. In these groups they pray or discuss Scripture, especially the Sunday readings. Other times they share experiences, successes and failures in living a Christian life.

Often participation in such a group leads to a deepened feeling of really belonging to God's family. This can mean that later, during the Mass, people see more clearly that they are not simply worshiping alongside others who happen, for the sake of convenience, to be in the same place at the same time. Rather, they are really together!

The whole community benefits when its people appreciate more fully what Jesus meant when he said: "Where two or three are gathered in my name, there am I in their midst." (Matthew 18:20)

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

people really offer each other?

Some want to see the parish focus on service to people with special needs. Some want to find a small group that will study Scripture and pray together. Some want a support group.

One woman told me recently that she wanted her parish to provide activities that interested her, recalling a former parish with a crafts group.

Parents may want the parish to support them in raising their children. Single adults want parish life to address them.

This list could continue and perhaps it should. For church leaders today point out that to feel wanted, people must feel that their special needs are recognized and understood.

But there are some questions to ask here about parishes:

—What can people really contribute to each other when they possess different needs and expectations?

—Will discussion groups or prayer groups become a source of tension when those in them are not enough alike in interests and expectations?

The same questions could be asked about diversity within the family. What do an 82-year-old grandfather and a 27-year-old adult contribute to each other?

The group of relatives in the beginning of this article play an important role in each other's lives. But they do not always relish each other's differing perspectives on life.

Still, they know each other fairly well. So they can hope to offer each other real support and understanding and care.

And they have spent much time together. They can draw on each other's strengths. Without eliminating their differences, they are able to contribute to each other's growth and happiness.

The people of a parish are not just like an extended family. But there are resemblances. Perhaps this is what some leaders have in mind when they organize small groups with relatively different lifestyles and needs.

Perhaps the hope is that if people spend time together it will help. They may learn to see their differences less as grounds for conflict and more as a framework for sharing.

A big challenge facing parish people today is to discover how those who share the same faith, but whose personal needs, concerns and backgrounds differ, can contribute to each other's growth and happiness.

(Gibson is Faith Today's editor).

nes



FOOD...

... for thought

In one parish a carefully planned program involving many small groups of adults meeting in homes had just gotten under way. As each small group met for the first time, participants told what they hoped for from their discussions and prayer together.

Some people didn't know what to expect; they were willing to give it a try. A few confessed they were keeping the level of their expectations low so as not to be disappointed.

But in one small group all the participants said they had come in hopes of meeting people. Reports from the many small groups indicated that in virtually every case what some participants expected was the opportunity to get to know others.

Some of these people were new in town. Some hoped to experience again what they had known in a past situation. There were longtime parishioners, couples and single adults who thought there were people in their own Christian community they ought to know and understand better. There were divorced people who felt very alone.

What is interesting is that so many had a reason for wanting to know people in their parish better.

What needs is this parish program fulfilling? The answer depends on whom you ask.

—It offers members the support and companionship of others who share the same faith and want to live it.

—Again, community members who face similar challenges and problems — adjusting to changed circumstances at home, living far from their closest relatives, etc. — may offer each other assistance through shared insights and through a sense of caring about each other. If nothing else, they offer each other the sense that they are not alone.

—And such groups may offer people the opportunity to plan and work together to promote a goal outside the group: service to the poor, job counseling for the unemployed.

On a basic level, the groups offer a sense of belonging and being wanted. This is very important to a lot of people today — more people than one might suspect.

Who are the people of the parish? How many need — really need — the opportunity to meet other people there?

... for discussion

1. "A sense of belonging and being wanted." How important is this to you? Do you think it is important to others in your parish?

2. It is suggested above that many people today view parish groups as a place of meeting people. Does this surprise you? Why? Why not?

3. In the article by Katharine Bird, Richard Lawless is interviewed. He speaks of a sense of isolation that many people experience today. Have you ever noted that sense of isolation in people you care about? What causes it? How can Christians respond to such a sense of isolation.

4. "Think of a prayer meeting, and you may well think of a meeting you're never going to attend." Father David O'Rourke begins his article with those words. Have you ever felt that way? Have you ever thought that parish prayer groups are just not for people like you?

5. Some of the people Father O'Rourke describes have been hurt in life; they are beyond putting on pretenses in their small group of Christians; they are vivid signs of human need. Yet, Father O'Rourke says, these people are typical of the kinds of people who participate in small parish groups. What is the group's value to them?

Second helpings

"Saints in Due Season: Essays on the Art of Christian Aging," by Thomas McDonnell. This author's thesis is that people need some special saints to rely on during their mature years. The author chooses 10 saints he considers especially suited for older persons, including St. John Vianney, for his ability to listen, and St. Jerome, who understood the pleasures of irascibility. (Our Sunday Visitor Inc., Noll Plaza, Huntington, Ind. 46750. 1983. $5.95, paperback.)

CHILDREN'S STORY HOUR

Jesus' friends remember, wait together

By Janaan Manternach

Jesus' friends walked slowly down the slope of Mount Olivet. Jesus had just left them to go back to his Father. They thought they saw him rise up in a cloud until they could not see him anymore.

As they walked down into the valley and up toward the city walls, they thought of Jesus' instructions. "Don't leave Jerusalem," he told them. "Wait there for a few days. My Father and I will send the Holy Spirit to you."

This all happened after the time of the resurrection.

His friends were not sure just what Jesus meant, but they wanted to do just what Jesus told them to do. So they went back to Jerusalem. They returned to the upstairs room where they were staying.

Peter was there. So were James and John, and Peter's brother, Andrew. Philip and Thomas, Bartholomew and Matthew were there too. So were the other James, Simon and the other Judas. They had been Jesus' closest disciples. Once there were 12 of them. Now there were just 11. Judas, the one who betrayed Jesus, was missing. He had killed himself because of what he had done to Jesus.

There were some women there, too. They had followed Jesus all during his years of teaching. Jesus' mother, Mary, was with them. So were some of Jesus' relatives and other disciples.

They came together to pray and to wait for the gift of the Holy Spirit. All day long they prayed.

—Sometimes they prayed from the Bible, praying the Psalms.

—At other times they prayed in their own words.

—For long stretches of time they meditated silently on what Jesus told them.

"When the Holy Spirit comes to you," Jesus said just before returning to his Father, "you are to be my witnesses. You are to go everywhere telling people about me and about our Father's love. Start right here in Jerusalem. Then go all over Judea and Samaria. From there go out into the whole world."

Those were Jesus' last words to them. They prayed long over those words. What could this mean, that they were to go all over the world telling people about Jesus? They had never been out of their own country before.

They prayed together as they decided on someone to take the place of Judas. "Lord," they prayed, "you read people's hearts. Show us who to choose to replace Judas. Should we select Joseph or Matthias? Please help us decide."

They chose Matthias to be added to the 11 apostles. So there were again 12 of them.

For days they waited and prayed as a community. They prayed to be able to live up to what Jesus was asking of them. They prayed that God would send them the Spirit of Jesus to be their helper and guide.

They found strength in praying together as a community of Jesus' friends.

Story Hour biblical quotes — this week from Acts 1:12-26 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)



Friends need each other. Often they are drawn together by the things they care about most. It was like that for Jesus' friends after he went back to his Father.

HOW ABOUT YOU?

☐ A friend is someone to talk to, someone to have fun with, someone you can count on and trust. Why do we like to have friends?

☐ Have you ever helped a friend? Has a friend ever helped you? How?

Children's Reading Corner:

"If You Listen" is a story by Charlotte Zolotow. Children and adults might read it together. Afterward they might think about what it means to believe in someone they cannot see or touch. In this story, a little girl, whose father has been away a long time, asks how she can know her father really loves her. Her mother answers by pointing to some other realities the little girl knows without seeing them. For instance, she knows the chiming church bells are in the steeple even though she can't see the church from her home. (Harper and Row Publishers, 10 E. 53rd St., New York, NY 10022. 1980. Hardback, $8.95.)



Together

Sister Elenita Barry, MM, worked with Navajo children in western New Mexico for more than 10 years. Supported by a grant from the Catholic Extension Society, she taught Navajo children the saving Word of the gospels.

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32,000-plus participated in first RENEW semester



Mrs. Genevieve Bennett; Carmen and Ted Gronich
RENEW coordinators at the Immaculata and Our Lady of Grace



Photos by Deacon James Steinberg

Bonnie and Bernie Goodbody; Hank Racette
Parish coordinators at St. Patrick Church and St. Mary Magdalene

Continued from page 1

great spiritual experience, and that they started out strangers and ended up friends."

RENEW led to a truly Christian faith community beyond the one gathered for Mass, said Mrs. Gronich. "Four people came back to the Church. This was the thing that brought the most happiness to Msgr. (Thomas) Maloney (the pastor)."

At St. Patrick Church in North Park, 280 of the 300 people who signed up for RENEW actually took part, said Bonnie and Bernie Goodbody, the parish coordinators. Especially gratifying, they said, was the small group of 22 teachers and staff from the parish parochial school who stayed to meet for an hour every Friday afternoon at the close of the school week.

THE FIRST semester was very well received at St. Patrick's, said Mrs. Goodbody. "I believe that the voice is already heard and it will get louder in time."

At St. Mary Magdalene parish, 275 persons met in 25 small groups, and between 80 and 200 gathered for each of six large-group meetings held weekly during the first RENEW semester, said Hank Racette, the parish coordinator.

He recounted the story of one parishioner who has attended daily Mass for years. "She came to me with an absolute glow on her face. She introduced herself to another daily Mass-goer...they had been together in church for years and she didn't even know her name." Introducing herself to parishioners she's seen but never met will be part of her RENEW effort, he said.

PARISHIONERS HAD to "train" their new pastor at the Immaculata, said Mrs. Bennett, because he came to the parish after the program had begun and was not involved in the preparation there. "He was enthusiastic in his response from the pulpit," she said.

Because of Msgr. Maloney, the pastor, the RENEW prayer was an important part of all Masses at Our Lady of Grace, said Carmen Gronich, and that extended to the children in the parish school and the CCD program. The couple also spoke of a prayer vigil led by Deacon Robert Moore; the theme was *Here I am, Lord,* and was based on the song of the same name. "He read the words instead of singing them, and there wasn't one dry eye in that church," they said.

The pastoral support of RENEW by Father Robert Gavotto at St. Patrick was "super," said Bonnie Goodbody. And the success of RENEW at St. Mary Magdalene was due in large part to the pastor, Msgr. William Bolger, said Racette.

"I DON'T know how any program like this could get anywhere without the pastor's support," said Racette. "We had as much as we could have hoped for. One of the finest things to know is that you can go the pastor and get what you ask for — moral, financial."

The consensus among parish coordinators is that the initial commitment to RENEW is for the duration. "Msgr. Maloney asked if anyone wanted to step down after the first semester, and they all wanted to stay to the end," said Mrs. Gronich.

Committee chairmen at St. Patrick's are generally carrying a heavy load, said Bernie Goodbody, "but they're doing a heck of a job."

AT ST. Mary Magdalene, said Racette, "we recruited for (the whole) three years. That's commitment!" An extra sign-up Sunday for the second semester will be added, he noted.

None of the parish coordinators has had any negative feedback about the first semester of RENEW, nor has Msgr. Dickie. "Even though RENEW is a proven process," said Ted Gronich, "as individual parishes we were pioneering. If some were not pleased, they should give the program a chance. It's bigger than any of our individual failings."

A survey recently sent to all priests by the RENEW office, with replies coming more from pastors than associates, showed that nearly three-quarters of those priests responding participated in the small groups, said Msgr. Dickie.

"I WOULD say that the average priest built on enthusiasm over the six weeks," said Msgr. Dickie. "I was a little threatened the first time I went to a small group meeting, but it was a beautiful experience."

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these belored ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

YOUNGERS, Bernadette M., Wife of Merlin R. Youngers; mother of Paula M. Okey and Vicki M. Youngers; sister of Jerome Schutz, Marian Thorpe and Kathleen Herndon; three grandchildren. Funeral Mass: Dec. 29 at Blessed Sacrament Church.

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OLIVER, Josephine. Wife of Walter L. Oliver; mother of Mary Ann Omiatek, Joseph, Walter, Michael and Rebecca Oliver; sister of Marie Luque; four grandchildren. Funeral Mass: Dec. 20 at St. Patricks Church.

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YACKLY, Wilfred J. Husband of Barbara K. Yackly; father of Sheila Busch, Loretta Moomjean and Charles Yackly; one grandchild. Funeral Mass: Dec. 24 at Immaculata Church.

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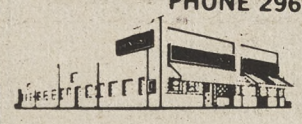
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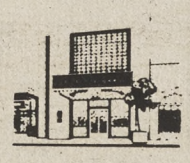
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Vatican urges an alternative to general absolution

Continued from page 1

THE CHURCH'S tradition on perfect contrition, it commented, holds that this act "also always implies the desire ('votum') of receiving the sacrament of penance as soon as possible" and that it "probably is a sufficient disposition for receiving the Eucharist" when there are not enough confessors available.

The report, *Penance and Reconciliation,* was released in English translation in the United States in January. It was the product of a 1982 work session by the commission in preparation for the 1983 world Synod of Bishops, but approval for general publication was granted only in late November 1983 by Cardinal Joseph Ratzinger, prefect of the Vatican's doctrinal congregation and president of the commission.

In the report the international team of papally appointed theologians gave an overview of the biblical, theological and anthropological dimensions of penance. They also tackled a number of contemporary issues such as the relation between personal and social sin, the difference between grave and non-grave sins, and the place of confession in Catholic life.

REJECTING AN individualistic view of penance and reconciliation, the commission noted that "conversion to God is irrevocably connected with conversion to one's brother."

Recognition of the integral relationship between a "personal act" and its "social dimension" is also important in order to understand "the ecclesial and sacramental aspects of penance," the commission said.

Discussing the relative seriousness of different kinds of sin, the theologians reaffirmed the "difference between grave and non-grave sins...taught by the entire tradition of the Church."

IT SAID that objectively there are "commandments which are of grave obligation, with the obligation to an act in which one gives himself entirely, and...commandments which only impose a light obligation."

They said that each person can make a "fundamental decision" of saying yes or no to God, and they described this "fundamental option" as that which "determines in the last analysis the moral condition of man."

"But the concept of fundamental option is not a criterion which allows one to distinguish concretely between grave and venial sins," the commission said.

THE THEOLOGIANS noted different emphases in different periods of Church history regarding the sacrament of penance, from the stress on public penance and satisfaction in the early Church, to the stress on private penance and contrition in the Middle Ages and modern period, to the accent on confession in recent times. They called for an integral understanding of the relationship between confession, contrition and satisfaction in the renewal of the sacrament.

They also called for more attention to "the wealth and multiplicity of the forms of penance," including both the sacramental and the non-sacramental forms of reconciliation.

While affirming that the Eucharist "forgives daily sins," in accord with the Church's conviction from ancient times, they also pointed to the equally ancient Church tradition of excluding from the Eucharist those who were guilty of grave sins. "Therefore the Eucharist is no alternative to penance in the Church," they said.

THE INTERNATIONAL Theological Commission, established by Pope Paul VI in 1969 at the recommendation of the 1967 world Synod of Bishops, consists of 30 leading theologians from various countries who meet at least once a year to study and report on theological or doctrinal questions posed to it by the pope or by the Congregation for the Doctrine of the Faith.

Happy to be Catholic...

Continued from page 1

The monsignor had a "great effect" on their conversion, Mr. Hooker said. "I just can't tell you the impression he had on our life," Mrs. Hooker said.

Years before, the Hookers had begun to study Catholicism because Mr. Hooker met Bishop Fulton Sheen in New York and was impressed that the prelate's "way of living was so peaceful."

THE COUPLE were baptized Roman Catholics in a joint ceremony. (Their children had been received into the Church earlier.)

It took a "huge sacrifice" for the Hookers to send their children to parochial elementary and secondary schools on government pay, Mr. Hooker said.

In the Navy, he once made less than $100 a month. He wanted "to give my children a better advantage than I had and a better education," he said. Three of the Hookers' grandchildren are now enrolled in St. Rita School.

MR. HOOKER, who is retired, served 23 years in the Navy and worked 24 years for the phone company.

The couple's lives are "directly influenced by the teachings of the Catholic Church," Mrs. Hooker said. Mr. Hooker has some quarrels with some Church "laws and rules," but still believes in going along with the Church, he said.

Being black and Catholic has never been a matter of concern for the couple. "I never have given it a thought," Mr. Hooker said. "I never was treated any differently." He has served as president and treasurer of his parish's Holy Name Society.

BLACKS DID feel alienated from the Church when the Mass was in Latin and the priest said Mass with his back to the congregation, Mr. Hooker said. The post-Vatican II Church is much more welcoming, he added.

Neither of the Hookers pay attention to a person's race, they said. "I've dined with kings and I've dined with bums. I just think a person is a person and treat them that way," Mr. Hooker explained.

Mrs. Hooker worked at the Hotel del Coronado and "dealt with all kinds of people" there.

THE HOOKERS say they like people of all faiths, partly because of their Protestant background. "We were Christians all the time," Mrs. Hooker said.

The only people they sometimes have difficulty dealing with are door-to-door evangelists. "I tell them, 'I am Catholic and I enjoy my faith,' " Mrs. Hooker said.

Mr. Hooker, a quiet man, also spoke of his faith and commitment to Jesus Christ. "We're not exactly angels, but we try to be the next best things."



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'Strangers' find they are not alone in singles clubs

By Susan Nowak

LA MESA — "Everyone" Paul Ciaccio has talked to has gone to bars trying to meet other singles. But one quickly discovers how "shallow" people in bars can be, Teri Leitch, said.

Ciaccio, Miss Leitch and many other Catholic San Diegans have turned to Church-sponsored singles groups to find friends with common interests.

CIACCIO, 49, is active in St. Martin's Singles and Cursillo Singles. Miss Leitch, 23, is president of Mission Singles.

In 1981, the United States Catholic Conference estimated there were 60 million single adults between 18-35 in this country. Five major influences in their lives, the USCC stated, are "cultural change, work and leisure, relationships, human sexuality and powerlessness."

Because singles are mobile, many have been severed from permanent, supportive relationships, the USCC report said.

SOME DIOCESAN-wide organizations and parishes have recognized the needs of singles and have done something about it. The diocesan Department of Education has begun a program for them.

Father James Rafferty, associate pastor of Mission San Diego de Alcala, sees some irony in the fact his parish is "in the midst" of the Mission Valley "bar scene."

Even before he came to the Mission, Father Rafferty counseled young people who asked, "Where do I meet somebody nice?" They told him they were tired of looking for friends in bars and nightclubs.

"IT'S VERY stressful for a lot of people to get their act together and take it to the bar scene," Father Rafferty said.

When he came to the Mission, "I looked around the parish and saw we were surrounded by condominiums and apartments," he said. He knew that meant the parish had a high concentration of mobile singles.

The 1982 census substantiated his conclusion. Of the 1,252 people responding to the census, the largest age group (303 respondents) was 18-29, compared to the next largest group, 255 persons ages 50-59.

BUT EVEN before the census, Father Rafferty started Mission Singles in Oct. 1980 and, "It's been running steadily" since, he said. Mission Singles now has about 45 active members from ages 22-38, Miss Leitch said.

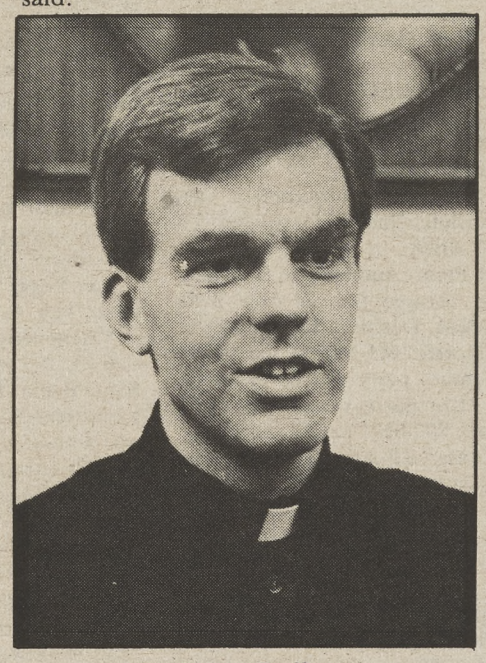
She lived in San Diego with her parents before moving to Nebraska to attend Creighton University. When she returned at age 22 she found many of her former friends had moved or changed. She joined Mission Singles "as a way of meeting people."

The group schedules social activities like going to a movie, dinner or participating in parish events like the fiesta or dinner dances.

IT'S NOT a dating service, but is more "like a bunch of friends getting together," Miss Leitch said. A few people who met each other through the group have married, but pairing people off is not the club's focus, she said.

The group, Father Rafferty said, is "for all persons who find themselves a stranger in a strange land." Members must be Catholic but don't need to be "marriageable" or from the Mission parish.

Ciaccio has felt like a "stranger" before. He had been married 21 years and was an active parishioner when he got divorced in 1978. "I had nowhere to go" to socialize comfortably, he said, so in 1979 he helped form "the Singleaires," now called St. Martin's Singles in La Mesa. The group has 30 active members from several East County parishes, he said.



Fr. James Rafferty
They find it 'stressful'

THEY HAVE gone bowling, miniature golfing and to pool parties and happy hours. Members have held spiritual talks and witness sessions in addition to a monthly prayer service and social, he noted.

Father Douglas Regin, chaplain of Cursillo Singles, came to the St. Martin's group to talk about spirtuality and the single life. He invited them all to visit Cursillo Singles.

Ciaccio did, and now he is active in both organizations. "The people who go there are looking for spiritual and social growth," Ciaccio said of Cursillo Singles. That group meets every week in the Cathedral Club.

FATHER REGIN helped found Cursillo Singles in 1982 because singles had "expressed a desire to have a place where they could meet with one another."

Cursillo Singles "is not a dating game," Father Regin said. "That is a problem with some of the groups. Cursillo Singles is a place where people can share their faith heritage."

Dealing with young adults "is an area of ministry where we have a gap. That's the primary reason I got involved. Parishes are beginning to try and deal with the needs of singles," he said. About six parishes have singles groups, he added.

OTHER DIOCESAN-wide singles organizations are the Catholic Singles Club, Stalpar, Patrons, the North American Conference of Separated and Divorced Catholics and the Catholic Alumni Club.

Father Regin is excited about the Singles Coordinating Council; each diocesan-approved singles organization is represented there. Four times a year the council will plan a diocesan event hosted by one singles group.

The first event, a dance, attracted 250 men and women of a wide variety of ages, Father Regin said. It was successful far beyond expectations, he noted.

"IN COMPARISON with many of the evangelical-type churches, the Church has quite a way to go" in singles ministry, Father Regin said.

Benedictine Sister Betty Barber agreed. She works half-time as campus minister at San Diego State University and Grossmont College and half-time as a consultant for young adult ministry through the diocesan Office of Education.

At colleges, she has found Catholic



Teri Leitch
'Not a dating service'

campus ministers have to compete with fundamentalist groups. "A lot of Catholic students are drawn into those groups," she said. The fundamentalist groups have "all sorts of activities" to attract students. Young Catholics are also impressed to see their peers having such a command of Scripture, she said.

OTHER RELIGIOUS groups with impressive programs for young adults, Sister Betty has found, are the Mormons and Robert Schuller's Orange County church.

This year she will lay the foundation for the diocesan young adult ministry by establishing her office, developing a model or plan and consulting with young adults, priests and parish staffs.

Until the year of preparation is over, she is unsure what programs her office will develop. However, she thinks more parishes may form young adult groups. A cluster of neighboring parishes might even agree to hire a young adult adviser.

IF PARISH-based singles groups increase, Sister Betty thinks diocesan-wide organizations like the Catholic Singles Club would still be needed. "I think they can co-exist and work together on lots of things." The groups need not compete, she added.

Singles perhaps don't feel welcome in "family-oriented" Catholic parishes, Sister Betty said, because they see few "role models," such as young adult lectors or eucharistic ministers. "Are they (singles) anywhere but in the folk choir?" she asked.

Miss Leitch disagrees. "I don't think that any of the singles who try to get involved in things feel put off." If the Church is overly family-oriented, she said, "It is because you (singles, widows) let it be that way."

THE CHURCH does think in terms of families, Father Rafferty said. He is careful to speak of "registered units" instead of "registered families."



Fr. Paul Palmitessa
Singles on 'fringes'

Every kind of parishioner, including teens, young adults and the elderly, should be more visible, he said. "The offertory should not always be brought up by a family with 2.4 children.".

"We have that emphasis on family life sometimes almost to the exclusion of persons who either by choice or circumstance are single. They feel on the fringes of Church and society," noted Father Paul Palmitessa, chaplain of the Catholic Alumni Club and associate pastor at Our Mother of Confidence.

TO BE fair to the Church and society, Father Palmitessa said, the current version of the single state is relatively new. "We have to remember (in the past) most people stayed with their parents until they married," but in a more affluent society, young people can even go to college and still live outside the family home.

"Our social structures don't lend support to singles," Father Palmitessa added. The Church, too, is unsure of where singles fit.

"I think that as parishes we have to come to terms with the diversity of people within the community and be more expansive," he said

"THE CHURCH, inspired by the Gospel message, must arrive at a sense of community where it creates a kind of family spirit. I think that if that were to happen then people would be looked upon not so much for what kind of life they were leading but for that shared faith experience," Father Palmitessa said.

"Divorced singles" have greater difficulties, he added. They have to deal with a pain as intense as losing someone through death, he said. "Divorce is not easy. It may be more common, but it is not in any way easy," he added.

Father Regin thinks ministry to separated and divorced singles, widows and young adults will continue to concern the Church. "There will be a growing importance not simply because people are delaying marriage but because there are significant numbers of people who are not choosing to marry at all." It is projected, he said, that 20 percent of Americans will choose to remain unmarried by the year 2000.

NORTH PARK — St. Augustine High School has added three new members to its board of trustees. They are Father William H. Sullivan, OSA; Vincent Sullivan; and Donald Sanders. Father Sullivan is a 1943 graduate of Saints and currently pastor of St. Patrick Church. Mr. Sullivan, a lawyer, is a graduate of saints; his son, Terry, graduated from the school in 1981. Mr. Sanders, a 1965 Saints graduate, is a marine architect; two of his brothers are Augustinian priests. Current officers of the board are John Brady, '44, chairman; Mrs. Mary Conway, vice-chairman; Mrs. Marguerita Mazur, secretary. Other members of the board are: Father John Keller, OSA, '55; Father Michael King, OSA; Father John Pejza, OSA, '52, principal; Mayor Roger Hedgecock, '64; Councilman Uvaldo Martinez, '60; Jerome Navarra, '66; Msgr. John Dickie; and Sister Bernardine Morrisroe.

Daughters of St. Paul on KMJC radio

EL CAJON — The series ***Pray Always*** continues Jan. 15 on the Daughters of St. Paul radio program broadcast Sundays from 4-4:30 p.m. on KMJC (910) AM radio.

The Jan. 15 segment deals with "lukewarmness in prayer and its remedies." The stories of the prophet Jonah and the beginning of the biblical book ***Tobit*** will also be discussed.

ON JAN. 22, the temptations against prayer and how to resist them will be discussed. Dramatized Bible stories will continue with the conclusion of the story of Tobit and the beginning of Judith's story.

The Jan. 29 show will continue the theme of resisting temptation in prayer. The stories of Susanna and Daniel will be told.

For more information on the shows, call the Daughters of St. Paul Bookstore at 232-1442.

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
Sunday, Jan. 15, 7 a.m.
Channel 39
Father George Byrne Celebrant

Fr. John Bertolucci is featured preaching and teaching on a 30-minute evangelization series on cable channel 26, Monday at 4:30 p.m.

Creating Family, a course offered by Dr. Tim Wolf and Fr. Rand Reichert, will focus on improving family relationships and creating good attitudes on sex and marriage, Wednesdays from Jan. 11-Feb. 22. More: 582-5722.

"Remarriage and the Church and Your Chances of Annulment," a talk by Fr. Paul Palmitessa, will be featured at the general meeting of the Catholic Alumni Club, Jan. 13 at the Holiday Inn, Mission Valley. Happy hour 7-8 p.m., followed by remarriage talk. More: 299-3055.

"Living the Gospel," a weekly sharing of the coming Sunday's scriptures, is offered at La Providencia House of Prayer, 6913 Mewall Drive. Held Thursdays (Jan. 12, 19 and 26) for no cost. Info: 698-6775.

Renew Activities for Children, Season II, will be held at St. Rose of Lima Church, Chula Vista, Jan. 12 at 7:30 p.m. Cost is $1. More: 574-6334.

"Evening of Fun" will be held by St. Mary Church, National City, in the parish hall, Jan. 14. Potluck dinner, games, installation of parish guild officers and farewell to Father Peter Borda. Admission will be 25 cents for those bringing a dish or $2 for adults and $1 for those under 12.

Open House for prospective students of University of San Diego High School is Jan. 14 noon-3 p.m. at 5691 Linda Vista Road. Tours offered. Students, faculty and administrators will answer questions. More: 298-8277.

North County PATRONS, a group for separated and divorced Catholics, will hold a potluck Jan. 15 at 7 p.m. at St. Francis Church hall, 525 W. Vista Way, Vista. Details: 451-1374 or 433-2407.

Czechoslovakian Mass will be offered by Fr. Jaroslav V. Popelka, S.J., Jan. 15 at 3 p.m. at the Benedictine Convent, 3888 Paducah Drive. More: 295-1718.

Open House at Marian High School is set for Jan. 15 from 1-4 p.m., 1002 18th St., Imperial Beach.

Breakfast at St. Mary's parish center, 601 Third St., Oceanside, costs $1 and is hosted by Stella Maris 183, Y.L.I., Jan. 15 from 8 a.m.-noon. Juice, pastry and beverage. Details: 757-7075.

Secular Order of Discalced Carmelites (Third Order) will hold its regular monthly meeting at the Carmelite Monastery Jan. 15. More: 444-4971 or 298-7524.

Secular Franciscans (Third Order) meet in the chapel of the parish center adjacent to Mission San Luis Rey near Oceanside, Jan. 15 at 2 p.m. Visitors invited.

Self image will be discussed at the regular meeting of the North American Conference of Separated and Divorced Catholics by Sondra Mescher, a psychological assistant and member of the Association of Christian Therapists. The Jan. 16 meeting at 7:30 p.m. costs $1 at the door, St. James Catholic Church, Solana Beach. Info: 755-2545.

Registration deadline for preschool religious education certification course is Jan. 16. The 30-hour course begins Jan. 21 in Serra Hall, USD, 9 a.m.-3 p.m. Cost $25. More: 574-6311.

Charlie Osburn School of Evangelism at St. Mary, Escondido, runs Jan. 16-20. Details: 459-3255.

Mass and healing service will be conducted by Fr. James Rafferty at San Diego Mission de Alcala at 7:30 p.m. Jan. 17.

Living with Cancer, a five-session series for cancer patients and their families, begins Jan. 17 and continues on Tuesday-Thursday evenings in Mercy Education Center, 7-9 p.m. Donation $25 per family. More: 294-8111.

Renew Activities for Children, Season II, will be offered at Sacred Heart Church, Brawley, Jan. 18 at 7 p.m. for $1. More: 574-6334.

New Testament: Gospels, a class taught by Sister Irene Cullen, R.S.C.J., will be held Wednesdays, Jan. 18-March 28 from 6:30-9:30 p.m. on the USD campus. Fee is $70. Course will "emphasize development of fundamental biblical skills necessary for a balanced interpretation of Scripture." Winter Diploma Program course offered through the diocesan Office of Evangelization and Adult Education. Info: 574-6334.

George M. at Lawrence Welk's will be viewed by St. Patrick's Senior Citizens tour group Jan. 18 for $29.50. Price covers lunch and matinee. Info: 232-0708 or 282-7109.

Regular meeting of Court St. Clare No. 1413, CDA, is Jan. 19 at Oneira Woman's Club, 4649 Hawley Blvd. Details: 469-0036.

Open house for registered nurses at USD's Philip Y. Hahn School of Nursing, Jan. 19 4:30-7 p.m. Info provided on National League for Nursing B.S.N. and M.S.N. programs at USD. Question-answer format. Info: 293-4578.

RSVP deadline for home Mass and "Newcomers Get Together" of the Catholic Singles Club is Jan. 20 for the Jan. 22 Mass at 6 p.m. Reservations: 427-6109.

Polka dancing at Santa Sophia Parish Auditorium, 9800 San Juan St., Spring Valley, will be featured Jan. 20 from 8:30 p.m.-12:30 a.m. Music by Stan Mroz. Donation $3. Sponsored by Santa Sophia parish council. Tickets: 444-5474 or 465-9020.

"Snowbirds" luncheon-card-games party will be given by St. Didacus Altar Society, Jan. 21 at noon, school hall, 4630 34th St. Donation $3. Reservation: 282-8527 or 284-0554.

St. Catherine Laboure Blood Reserve Fund will benefit from a blood drive held at Clairemont Community Hospital's Outpatient Surgi-Center on Jan. 21 from 9 a.m.-2 p.m. Free t-shirts to all donors. Pledge weekends at the church will be held before and after Masses Jan. 14-15. Details: 278-4836 or 277-6316.

School of Evangelism, taught by lay evangelist Charlie Osburn, will be offered Jan. 23-27 at St. John of the Cross Church, Lemon Grove. Info: 459-3255.

Enrichment evening for those who prepare parents for children's baptisms, Jan. 23, 7:30-9:30, Salomon Hall, USD. Cost is $2 each, $3 couple. More: 574-6311.

Potluck dinner will be held Jan. 23 at 7:30 p.m. at the regular meeting of the North American Conference of Separated and Divorced Catholics at St. James Church, Solana Beach. Cost is $1. Bring table service. Details on what food to bring: 755-2545.

Mass and healing service will be held at Holy Family Church, Linda Vista, Jan. 24 at 7:30 p.m. Celebrated by Fr. Jerry Bevilacqua, OSA. More: 284-2674.

Card and dessert party with prizes will be held by Stella Maris 183, Y.L.I., Jan. 24 noon-4 p.m. Cost is $2. Canasta, Uno and bridge. St. Mary parish center, 601 Third St., Oceanside. Reservations for bridge: 433-8745 or 757-4819.

Author and commentator, Jesuit Fr. Vincent P. Miceli, will talk about "Secular Humanism — America's Brand of Atheism" at the 12th annual Pro-Life dinner, Jan. 27 at the Mission room, Bahia Hotel, 998 W. Mission Bay Drive. Tickets are $15; lower-priced student tickets available. No-host cocktail hour at 7 p.m. Dinner at 8. Reservations: 460-7432 or 563-1045.

Growth in the Spirit Weekend, Jan. 28-29, will be held at Holy Trinity Parish hall, 405 Ballad St., El Cajon. Details: 579-9892.

Spring Forward IV, a mid-year catechetical institute Jan. 28 at 9:30 a.m., Camino Theater, USD, will focus on "Sacraments through Story" with Fr. John Aurelio, storyteller, lecturer and author. Registration $4 before Jan. 20; $5 afterward. More: 574-6311.

Luncheon-card party to benefit the Student Music Scholarship Fund at USD, sponsored by Friends of Music, USD, is planned for Jan. 30 in the Bay room of the Bahia Hotel. Cost is $15. Reservations: 276-2631 or 295-7998.

Mother Teresa and her mission will be discussed at the Jan. 30 meeting of the North American Conference of Separated and Divorced Catholics, at St. James Church, Solana Beach. The 7:30 p.m. meeting costs $1. More: 755-2545.

Night of Adoration at St. Patrick Church, North Park, begins at 7:30 p.m. Jan. 30. Fr. Jerry Bevilacqua, OSA, will lead the ceremony. Details: 284-2674.

"Priest as a Sexual Person," discussed on Clergy Day, Jan. 30 and 31 from 9:30 a.m.-3 p.m. at Kolbe Conference Center, 1710 Santa Paula Drive, next to USD. Cost, $40, includes lunch. Retired priests attend free. Speaker will be Mercy Sr. Susanne Breckel, Ministry to Priests Office program. More: 293-7862.

Mass and healing service at St. Rose of Lima Church, Chula Vista, will be offered by Fr. Jerry Bevilacqua, OSA, Jan. 31 at 7:30 p.m.

Healing and Restoration, an evening focused on the healing ministry of Redemptorist Fr. Edward McDonough, will be held at Our Lady of Grace Church, 2766 Navajo Road, El Cajon, 7-10, Feb. 4.

Mass for Peace and Justice in Ireland will be held Feb. 4 at 5:30 p.m. at St. Catherine Laboure Church, 4026 Mt. Abraham Ave. Fr. William Cuddihy will celebrate.

Vienna Choir Boys at Knott's Good Time Theater will entertain tour group from St. Patrick Senior Citizens Jan. 31. Cost is $26.60. Call: 282-7109 or 232-0708.

Weekend tour of the Vatican Art collection in San Francisco is now being planned by St. James parish, Solana Beach, Feb. 4-5. More: 942-3111.

Las Vegas Tour will be sponsored by St. Martin's Women's Club, Feb. 6. Details: 466-5587.

"Renewing the Exhausted Ego" discussed Feb. 7 from 9:30 a.m.-3:30 p.m. at Clergy Day, Kolbe Conference Center, 1710 Santa Paula Drive. Cost, including lunch, is $20. Retired priests attend free. The Rev. John Sanford, Episcopalian priest, author and analyst will speak. More: 293-7862.

"Christian Morality, instructed by Augustinian Father James Halstead, will explore and critique the two main approaches to moral theology in the Church. Class will be held Thursdays, Feb. 9-April 12 from 6:30-9:30 p.m., USD. Fee $70. Winter Diploma course offered through the diocesan Office of Evangelization and Adult Education. More: 574-6334.

Sharing Jesus with those who have disabilities is the goal of three workshops for special religious education coordinators and catechists. The Sacrament workshops will be held from 10 a.m.-3 p.m. at Good Shepherd parish, 8200 Gold Coast Drive, Mira Mesa. Eucharist, Feb. 11; Reconciliation, March 10; Confirmation, April 14. More: 260-1019.

Card-game-lunch party, hosted by Court St. Clare 1413, CDA, Feb. 11 at noon, St. Patrick's Church hall, 30th and Dwight. Donation $3. Reservations: 463-7246 or 461-5181. Proceeds to charity.

Farmers' Market and ***Hour Magazine*** will be visited by St. Patrick's Seniors, Feb. 15 for $14.50. More: 282-7109 or 232-0708.

"Inner Healing and the Church," a weekend of renewal with Fr. James Wheeler, S.J., is planned for Feb. 18 from 9 a.m.-9 p.m. and Feb. 19 from 1-5 p.m. at St. Brigid hall, 4735 Cass St., Pacific Beach. Free. Donations accepted.

"Sisters are our Sweethearts", a benefit dinner dance for the Benedictine Sisters, is set for Feb. 18. No-host cocktails 6:30 p.m.; dinner 7 p.m.; dancing to live band 8 p.m. at St. Vincent de Paul Church hall, Hawk and Lewis streets. Cost $10 each. Reservations: Mary Ellen Gillespie 232-9131 or 452-8129.

Items for Around the Diocese must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items over the telephone. Mail to: Around the Diocese, *Southern Cross,* P.O. Box 81869, San Diego, Calif. 92138.

St. Augustine High School

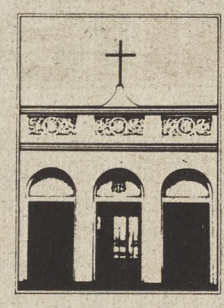
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¡En Marcha!

Asi es la vida, mi hermano

por P. Domingo Rodriguez, ST

Rehuso creer que somos víctimas del destino. Así nacimos, así morimos.

Y porque no somos víctimas es que tenemos que estar atentos para que la vida no se nos escape o nos haga jugarretas.

Visité hace pocos años atrás un arrabal en San Juan, P.R. No llevaba identificación de mi sacerdocio ministerial, solo una guayabera blanca.

Si mi "uniforme" o distintivo de sacredote les hubiera llamado la atención, no hubiesen actuado tan naturalmente como lo hicieron.

Allí estaban, unos hombres sentados tomando cerveza en un murito, mientras unos jóvenes tiraban una bola de balonesto en un aro de lata improvisado, clavado en un arból.

Dos o tres muchachitos de 6 ó 7 años de edad también disfrutaban del momento. Serían sobre las 5:30 de la tarde. La conversación era "de relajo", como solo el macho de nuestro pueblo sabe relajar.

A lo escondido empezaron, un grupo de ellos, a darle por la cabeza a uno de los muchachitos que absorbían con gusto la vulgaridad de los mayores. Molesto uno de ellos, apenas 7 años de edad, salió con un ensarto de malas palabras, que ni Dios ni la madre del más honrado, se salvó de ser injuriada.

No menciono esto como algo gracioso ni mucho menos como crítica de la condicíon humana de aquellos hermanos míos del arrabal. Lo señalo como constatacíon, como prueba de lo que anteriormente mencioné.

Allí me quedé parado dismulando mi apuro, mientras la sangre me hervía de coraje ante una realidad que yo no podía remediar. Me retiré del lugar con una sonrisa sosa, como quién no quiere ofender en desapruebo.

Pienso que aquel muchachito tendría poca, si alguna, probabilidad de romper con el ambiente.

Continuaría repitiendo comportamiento semejante hasta que ya crecidito, le tocase sentarse también en el muro, a darse su cerveza y a fastidiar a otros pequeños que vinieran a merodear.

Lo primero que se requiere para romper con el círculo vicioso de la ignorancia y la pobreza es un cambio de actitud, una manera diferente de mirar a la vida. Esto obviamente, no se compra ni en Woolworth ni en Pick-n-Pay.

Es un proceso lento de despertar la conciencia de aquellos que se encuentran encerrados en ese círculo inhumano. Es un estar presentes con ellos, un identificarse con su sentir y su pensar. Le corresponde a alguno de nosotros, que desee ayudar a uno de estos sus hermanos, introducirse en el ambiente del pueblo necesitado, no como el Santa Clós que trae regalos de buena fortuna, ni como el "sabelotodo" que tiene las respuestas al dilema, sino como el compañero peregrino que aunque no está sometido a esa condición humana, la asume y lucha por redimirla.

Esto no es fácil, aunque suena muy lindo.

Con su presencia, en el diálogo y el contacto directo, en la conversación casual y el trato cariñoso se va impactando la vida de los demás.

Por la confianza establecida se logra una tertulia familiar. Se reúnen vecinos, se les pone a pensar, se les motiva a cuestionar las cosas, las situaciones, además de quejarse de ellas. Se respetan opiniones, se comparan ideas.

Nadie tiene toda la verdad, se construye con el cantito que cada uno aporta.

Toma tiempo y es lento.

Es un conocer la realidad del pueblo, asumirla sin condenarla mientras poco a poco se va infiltrando con elementos de esperanza, valores positivos, acciones concretas.

En el mismo proceso y proyecto de lograr un cambio de actitud, no sólo en aquellos que pudiesen creerse víctimas de la probreza o de la ignorancia, sinto también en tantos de nuestro pueblo que se han resignado a una condición de conformismo y mediocridad, está la tarea de educar para la liberación.

"Educación liberadora" es el término que los Obispos, Pastores latinoamericanos han usado y adoptado como instrumento de evangelización.

Es lo mismo que el Santo Padre Juan Pablo II, nos señalara en su primera carta pastoral, ***Redentor de los Hombres***. Lo que tenemos que hacer para verdaderamente servir a la humanidad, nos dice el Vicario de Cristo, es luchar incansablemente por la "humanización" de todos los hombres.

El educar es pues humanizar, ayudar a que el ser humano sea persona. Ahora bien educar, hay que entender.

Entre las más difíciles de ellas está la de inculcar valores. Valorar la vida es aprender para enriquecer su calidad.

Esto no se logra sin embargo, sin antes superar la miopía de medirlo todo en términos de dólares y centavos. Hay quienes se ciegan y se desvelan, aún dentro de su carrera de profesional, por el maldito dinero. Estos dispensan de la ética y el código moral a gusto y gana. El servicio que rinden, la gente a quien sirven no importa, lo que vale es cuánto van a sacar del negocio.

En la experiencia del pobre o el indigente, esta actitud materialista y utilitaria causa aún mayores estragos. Se desprestigia la vida, la dignidad humana con tal de tener unos cuantos billetes en el bolsillo.

Ya entonces se endurece la coraza de la existencia. Estudio, sacrificio, dedicación, responsabilidad, honestidad y justicia son tonterías.

La estrategia para la educación liberadora de nuestro pueblo siendo la misma, la de presentar incentivos y motivaciones persuasivas y convincentes.

Cómo introducirlas, cómo traerlas a aquellos que tanto necesitan, ahí está el constante reto nuestro, los que rehusamos darlo por perdido. En todo momento la consigna y paso inicial será el mismo, mentalizar, despertar la conciencia dormida, llevar a un cambio de actitud.

"Así es la vida, mi hermano," sabemos decir, y seguimos llorando. Pero no tiene que ser así.

La Diocesis de San Diego
Presenta
VOCES DE PEREGRINOS

Valle Imperial/Coachella	8:45 a.m. DOMINGO	970 KVIM
Calexico/Mexicali	8:45 p.m. VIERNES	1490 KICO
San Diego/Tijuana	7:15 a.m. SABADO	910 KMJC

Resumen de Noticias

CIUDAD DEL VATICANO (NC) — El Papa Juan Pablo II concluyó una serie de pedidos por la paz el 1ero de enero solicitando se reanuden las negociaciones entre el este y el oeste sobre la limitación de armamentos.

El Papa hizo su pedido durante la Misa de Año Nuevo en la Basílica de San Pedro, celebrando el Día Mundial de la Paz, auspiciado por la Iglesia, y la fiesta de María Madre de Dios.

Esta fue la sexta vez, durante la época de navidad, que el Papa advirtió los peligros de la guerra y pidió la paz.

Diez mil personas dentro de la Basílica de San Pedro escucharon al Papa, en su homilía de fin de año, diciendo: "Las relaciones entre el Este y el Oeste han alcanzado una posición de oposición radical con la ruptura de las negociaciones para la reducción del armamento nuclear y convencional, que todos esperamos sea temporal y lo más corto posible."

Mientras tanto, agregó el papa, los conflictos locales se han convertido en más intensos, y varias naciones, entre las que hay unas muy pequeñas, están siendo diaramente manchadas con sangre."

Paralela a la carrera armamentista el Papa citó una segunda amenaza a la paz, la disparidad económica entre las naciones del hemisferio norte y las del sur.

"Entre el Norte y el Sur, la brecha que separa a los países ricos de los pobres, actualmente muy seria por muchos años, se ha abierto aún más con la reciente crisis económica," dijo el Papa.

"La mas inquietante situación está representada por el resultado contrastante de la condición humana," agregó.

classified ads

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O Holy St. Jude, near kinsman of our Lord Jesus Christ, thank you for giving your attention to my special problem. Please continue to do so until my problem is solved. But not my will, but God's be done. I will make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys, 3 Glorias. This Novena has never been known to fail. Publication must be promised. R.E.. 12/8,1/12,2/9,3/8

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Media Notebook

Controversy and popular entertainment

By Michael Gallagher
NC News Service

Now that the December film rush is over, and it's possible for the harried critic to draw a breath, it's time for reflections on 1983. Let me offer one: I think that the most noteworthy development in American popular entertainment in the past year was a willingness to get into politically sensitive areas.

I don't mean documentary films or public television or even network specials, all of which from time to time do dip into controversy. I mean, rather, mainline Hollywood theatrical films and made-for-television movies clearly meant to make the grade as popular entertainment.

COSTA-GAVRAS'S ***Missing*** of the previous year may have been the harbinger. This story of an American father's vain search for his son secretly executed in the bloody coup against the democratically elected Chilean president, Salvador Allende, was extremely harsh in its criticism of what it alleged to be American involvement in Chilean affairs. So harsh in fact, that the State Department was moved to issue what was probably the first movie review ever composed by that venerable institution. (A pan, in case you missed it.)

Still, ***Missing*** could be written off as an exception, an isolated case of an American major studio inadvertently giving a politically inclined European director his head in a dangerous area, especially since there was little sign of political awareness in the other film releases of 1982. (Except of course for ***Gandhi,*** in which the politics was at a safe remove.)

But then this year came ***Testament*** and ***Under Fire.***

NEITHER IS political in the same way that ***Missing*** is, nor is either, strictly speaking, controversial.

Yet ***Testament's*** stark, harrowing account of a heroic mother's attempts to cope with the terrible aftermath of nuclear war and ***Under Fire's*** wholehearted embrace of the Sandinista revolution against Somoza in Nicaragua have inescapable political implications.

In the first case, audiences who have empathized with a mother watching her children die one by one from the effects of radiation sickness — a mother, not incidentally, magnificently portrayed by Jane Alexander — are likely to be that much more receptive to the idea of, say, a bilateral freeze on nuclear weapons and that much more dubious about the wisdom of deploying Pershing II and cruise missiles in Europe. No, ***Testament*** may not be political, may not be controversial in itself, but, as the saying goes, if one says "A," one must say "B."

AS FOR ***Under Fire,*** its depiction of two American correspondents so moved by the heroism of the rebels that they aid the Sandinistas by photographing a recently slain guerrilla leader as though he were still alive and sending back a false report to the media they work for may seem to present a problem more in the area of journalistic ethics than political controversy.

Its implications, however, obviously go beyond that. For the basic thrust of ***Under Fire*** might easily lead the average moviegoer to start wondering how the good guys of 1979 could have so swiftly turned into the bad guys of 1983.

Nor was it a matter of theatrical films alone. Made-for-television movies, normally the most toothless form of the popular arts, suddenly developed a pronounced bite in 1983.

THE EXAMPLE of ***The Day After*** is so evident that there is no need to go into it. It had such apparent impact that many of those in support of Reagan administration policy have been quite vociferous in their denunciations.

The Day After, ABC's protests to the contrary notwithstanding, is a political film which appeals primarily to the fear and self-interest of Americans. Not so ***Choices of the Heart,*** which NBC broadcast on the evening of Dec. 5.

Choices of the Heart, the story of Jean Donovan, who with her three brave companions gave her life for the poor of El Salvador, makes its appeal rather to the conscience of Americans. And if ***Testament*** and ***The Day After*** depict what could happen, ***Choices*** depicts what in fact did happen.

LIKE ***TESTAMENT, Choices*** is not political, but, also like ***Testament,*** this very quality makes it extremely political. For if these murderers, whom a U.S.-supported government is unwilling or unable to bring to justice, killed someone like Jean Donovan, who would they not kill? And, again, if one says "A," one must say "B."



Fr. Peter Kattoula
Construction all but complete

EL CAJON — The pastor of the new St. Peter Chaldean Catholic Church says his is the most beautiful church in the diocese. With Babylonian towers, chevron mouldings and a blue translucent fiberglass dome, it is at least the most unusual.

Construction of the Eastern-rite Catholic Church cost $750,000 and the adjacent rectory was built for $75,000, Father Peter Kattoula, pastor, said. Neither figure includes the cost of the land.

THE CHURCH, on Jamacha Road near Highway 94, has many artistic touches, including donated bronze-covered doors from Germany. The midnight-blue dome will be visible for miles when it is lit up at night, but for now it remains dark.

Father Kattoula has been unable to obtain a use permit for the church, which will hold about 600 persons. Construction is all but complete; a sewage hook-up is the main improvement still needed. More work (largely cosmetic) on the interior will be done as well.

The priest hopes to have the necessary work and permit done by the end of this month so he can begin celebrating Masses there.

THE CHURCH was consecrated last September by the Patriarch of Babylon (Baghdad), Paul Sheikho. As head of the Chaldean rite, the patriarch is the equivalent of a Roman-rite archbishop, Father Kattoula said.

Porn bill gets mayor's veto

MINNEAPOLIS (NC) — Mayor Donald M. Fraser Jan. 5 vetoed a city council ordinance that would have defined pornography as discrimination against women.

In exercising his veto authority Fraser cited concern that the ordinance would violate First Amendment rights to free speech and complained that there was no time for the city attorney to offer an opinion or decision on its constitutionality.

THE CITY council passed the ordinance on a 7-6 vote Dec. 30 with councilwoman Sister of St. Joseph of Carondelet Jackie Slater casting the deciding vote. It would take nine votes to override Fraser's veto.

Ordinance co-author Catharine MacKinnon, a law professor at the University of Minnesota in Minneapolis, said after the veto "we are going to be continuing to work on it." Both Fraser and city council president Alice Rainville said they expected the ordinance would go back to the council for more committee work.

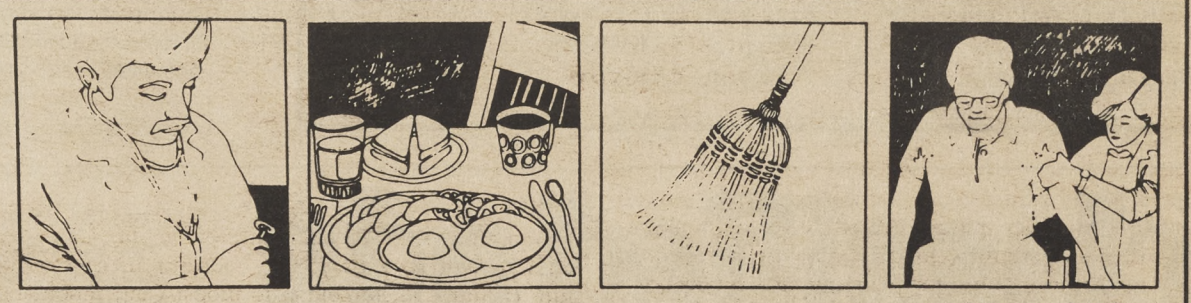
Sister Slater, whose term ended Dec. 31, had opposed the ordinance but said she changed her mind after discussions with Ms. MacKinnon.

THE ORDINANCE stated that pornography violates the civil rights of women and therefore a woman may take action against producers, sellers, exhibitors and distributors of pornography.

Pornography was defined in the ordinance as sexually explicit subordination of women, graphically depicted in pictures or words, which included one or more of what the authors termed abuses of women. Abuses include presenting women as sexual objects who experience pleasure in being raped or as sexual objects being debased or physically hurt.

The ordinance also considered the use of men, children or transsexuals in these contexts as pornographic.

DONNA STEICHEN, president of the Minnesota chapter of the Catholic League for Religious and Civil Rights, said that although proponents of the ordinance made no effort to solicit support from groups morally opposed to pornography, her group had supported the ordinance. Referring to the tie between pornography and violence against women outlined in the ordinance, she said, "if people don't have the right to live in a free society without fear of assault they don't have any rights."



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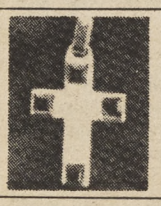
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